MICHIGAN STATE NORMAL
COLLEGE

The CHRISTIAN CENTURY

A Journal of Religion

The Real Thing in Religious Education

An Editorial

The War Department Defines Democracy

By Edward Tallmadge Root

Peace Wins!

An Editorial

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The CHRISTIAN CENTURY

March 23, 1932

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The Office Notebook

The office is filled with pleasant anticipations this week, for tomorrow our British Table Talk-er is due to land in New York. Once before Dr. Shillito has been our guest in the editorial office, and several of the members of the staff have had the rare privilege of visiting in the Shillito home at Buckhurst Hill, on the Essex fringe of London, or wandering with Mr. and Mrs. Shillito under the gnarled thorn branches of nearby Epping forest.

Since this is supposed to be a vacation for Mr. Shillito—who bears the burdens of a secretaryship of the great London Missionary society and of a pastorate in addition to his duties as a journalist—the number of his engagements while in this country has been rigidly limited. He will, however, speak in many of the most important educational centers of the east and middle west, and he will preach in a few churches. Our readers will want to keep on the watch for announcement of these local engagements, since the opportunity to hear a man with such a rare combination of extraordinary qualities is not to be lightly missed.

After his return from America in 1926 Mr. Shillito was asked what impressed him most in this country. "The mind of a young minister in Detroit," he is reported to have answered. "His name is Reinhold Niebuhr." It was one of the first international recognitions of the new vigor that has come into the thinking of the American church with the emergence of the present professor of applied Christianity at Union theological seminary.

During his 1932 trip, however, Mr. Shillito will discover that there is more than one Niebuhr with whom to reckon. "The other Niebuhr"—the Yale professor whose "Social Sources of Denominationalism" remains the most stimulating American church history—has a mind that works fully as effectively as that of his brother. It is the privilege of The Christian Century this week to show that mind at grips with an immediate and momentous problem—the relation of the Christian ethic of love to the situation that has developed in the far east. And next week, for the stimulation of such readers as will want to hear the other side of the argument, we will publish an answering discussion of the same topic by the other brother.

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The CHRISTIAN CENTURY

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EDITORIAL

Wets Stage Demonstration In Congress

ON the first vote that could be called a test vote on prohibition that has occurred in the house of representatives since the enactment of the Volstead law, the division was 227 to 187, the drys leading. The judiciary committee of the house has had under consideration the Beck-Linthicum resolution for the submission of another amendment restoring liquor control to the states. The vote was on discharging the committee from further consideration of the resolution and putting it upon its passage. Advocates of repeal are jubilant over the strongest showing they have been able to make up to date, and press headlines trumpeted "wet victory." It was, indeed, an impressive parade of the wet strength, and the threat implied in it is not to be taken lightly. However, two things are to be borne in mind. The first is that the issue was framed in such a way as to enlist on the wet side all those wavering members who, whatever their own attitude on prohibition, are anxious to avoid definite commitments by the democratic gesture of voting for resubmission. Politicians are now divided into three groups: wets, drys and passers of the buck. In this case the buck-passers voted with the wets. The other significant fact is that a resolution to submit a new amendment requires a two-thirds vote; and this, allowing for the same number of absentees and members not voting, means 276, or 89 more than the recent vote showed.

Bamboozling the Farmers

THE next day the grain market slumped. Post hoc, ergo propter hoc? The wet press very naturally leaped at the chance to make medicine among the farmers. For this purpose the great "wet victory" now had to be called a "dry victory," and it "cost the farmers $23,000,000" in the depressed price of grain. Strangely enough, the slump was greatest in the price of wheat, less in the price of rye, and still less in the price of corn. More important than that is the fact that no sane person in the country expected the decision of congress to be different from what it was. It is scarcely consistent to celebrate a victory because the wet minority was larger than anybody had either hoped or feared, and at the same time to charge the condition of the grain market the next day against prohibition. It would be an insult to the intelligence of the astute gentlemen who deal in grain on the great exchanges to suppose that they had been holding their stocks in the expectation of a different result in this vote in the house. Even if the return of legalized liquor should raise the price of grains—as we think it would not—there is no sense at all in attributing a fall in prices to a vote the outcome of which was just as certain before it was taken as after. In fact, if there were any correlation between the price of grain and the prospect of repealing prohibition, then the price ought to have gone up if the prospects of repeal are bright enough to justify all the celebration that has followed this vote.

The Newspaper Degrades Itself

NOTHING quite as disgusting has come out of the Lindbergh kidnaping as the campaign of the Hearst press to have Al Capone released in order to join in the hunt for the missing baby. This is journalism at its lowest. It is the prostitution of public opinion, the exaltation of the criminal, to make a circulation-getting holiday. Day after day the Hearst papers have pounded away on the idea that the recovery of the Lindbergh child depends on opening the prison doors for this notorious criminal. A former director of Scotland Yard has been induced to cable from Europe his opinion that Capone should be released for this purpose. Mr. Brisbane, the chief Hearst editor, has turned his high-priced adjectives to the job of working up public sentiment in favor of such a move. Lurid headlines have declared that "Hoover ponders Capone plea," although it is later disclosed that no Capone plea has so much as been made. By this means, however, the idea has once more been sunk deeply into thousands of minds of

the uncanny power of the criminal. This creature of the underworld, whom the nation has finally put where he belongs, is made once more a glamorous figure—a figure so potent that, in an hour when the service of a superman seems required, a whole nation is made to seem to desire his release. A more brazen and pernicious attempt to set at naught the work of the forces of law and order and to exalt the work of the evildoer has not been seen in recent years. It shows, as nothing that has gone before has shown, the social irresponsibility of a portion of the press. Mr. Hearst's newspaper competitors have been inclined to dismiss this campaign for Capone's release with a smile, regarding it as nothing more than a journalistic stunt gone wrong. It is something far more than that. It is a deliberate attempt to debauch the community morale.

The Administration's Program Of Financial Reconstruction

THE administration's program for financial reconstruction is now fairly under way. The government has done a great part, if not all, of what government can be expected to do, and the banks and the business men must now show a willingness to do their share. The theory upon which the administration's policy is proceeding is that the depression was caused by monetary conditions. That this was actually the case is not nearly so axiomatic as it may seem. The Business Week, commenting upon this monetary interpretation of the depression and the corresponding means for relieving it, says that "never before has this philosophy been accepted so openly or pushed with such power. America's fight against depression, therefore, is a monetary experiment of the first order. It will test conclusively the possibilities of stimulation through monetary devices." The central idea in the President's plans for reviving the nation's business is to increase the volume of money and credit. The moratorium on war debts prevented financial collapse in Europe but froze the foreign assets of American banks. The National Credit corporation, formed in October, 1931, contemplated a pool to which banks should contribute according to their deposits and from which they could borrow according to their needs. It accomplished some readjustments but no net increase of credit, and is now winding up its affairs. The two billion dollar Reconstruction Finance corporation, a far more important device, proposed loans to banks, railroads, agriculture and export organizations. This also means putting existing money and credit where they will do the most good. The Glass-Steagall bill, amending the federal reserve act, opens the way to an actual increase in the volume of both money and credit. The anti-hoarding campaign has the same end in view. (Incidentally, the Harriman bank of New York in a paid ad says that prohibition is the cause of the depression because the bootleggers are the only large-scale hoarders!) The next step, and the one upon which the value of all the others depends, is for the bankers to grant, and for the business men to use, these increased credit facilities, especially in giving employment to the normal number of workers and so restoring the lost buying power and getting production and consumption out of the vicious circle of retardation in which both have been involved. Such, at least, seems to be the meaning of the administration's program.

The Example of Telemachus

WHEN the gladiatorial shows were still being held in Rome, though the emperor was now Christian, Telemachus the monk threw himself into the arena between the combatants, was killed—and ended the shows. Three English church leaders have come to the conclusion that only by some such direct action will war be ended. They have offered themselves as the nucleus of a peace army, ready to stand unarmed between the combatants in the far east. First is Miss Maude Royden, whose visit to America will be remembered throughout this country. Among her many services to the whole Christian church Dr. Royden has always been a bold and uncompromising pacifist. She was among the founders of the Fellowship of Reconciliation. Dr. Herbert Gray is a Presbyterian minister, who by his voice and even more by his books has had a wide influence among the youth of today, and notably among the students. And the third is Dr. "Dick" Sheppard, who wrote "The Impatience of a Parson," and is probably the best-known and the best-beloved of British clergymen. These three have come to feel that the wisdom of this world is not equal to the task of making peace. They have called on volunteers, but without seeking to form any new organization. English critics have been swift to point out how hard Telemachus would find his task today, but these three knew this well enough before they wrote. They have stirred many others, who welcome some positive way of striking a blow at war, through being themselves ready to suffer. Perhaps it may be necessary, before war is eradicated, for those who feel its moral indecency to find some such vicarious method of bringing its horror home to the rest of mankind.

The German Election

THE OUTCOME of the German election, held on March 13, could have been better, and it could have been a lot worse. The combination of middle parties, including the socialists, who supported Hindenburg were able to poll 18,667,000 votes, which, while 161,000 short of the number required for victory in the first election, practically insures the reelection of the president at the next test, on April 10. For the sake of Europe's nerves it is regrettable that there must be a second election, but the overwhelming lead secured by Hindenburg should

be almost as reassuring to the rest of the world as an outright majority would have been. Nevertheless, the doubled vote of the nazis, and the fact that Hitler and Duesterberg between them polled 14 million votes, constitutes a warning. If to this is added the 5 million votes cast for the communist candidate, it will be seen that Hindenburg must resume office facing an opposition that, by combining, could defeat him at almost any time. It is, of course, the utter improbability of any such combination that guarantees the continuation of a republican government. The reelection of Hindenburg, despite unemployment figures of more than 6 million and the drastic emergency decrees of the Bruening government, indicates clearly that the middle classes and the skilled workers have united in Germany against the threat of revolution, whether fascist or communist. But these elements can hold their ranks intact only as long as the misery that may come out of a revolution seems greater than the misery inflicted by mounting taxes and falling income. The nations that continue to put pressure on the German government will do well to bear this in mind. If the pressure becomes too severe, the elections show that an uprising that will destroy the democratic state can be compounded almost over night.

Movie Block Booking To Be Tested

EVERYONE interested in better movies—and who isn't?—will watch the legal battle which began in Cleveland last December. According to Harrison's Reports, the Cleveland Motion Picture Exhibitors association filed an injunction suit in the federal court against the Motion Picture Producers and Distributors of America, Inc. (commonly known as the Hays organization), its Cleveland affiliate, the Cleveland film board of trade, and others, charging a combination in restraint of trade. Specifically, the exhibitors declare that they are compelled to sign uniform contracts, the terms of which work to their disadvantage. Among such terms they attack principally block-booking, blind-buying, and admission price control. Under the first of these, the exhibitor must contract for the entire output of a given producer irrespective of the merits of the individual pictures. Under the second he must buy from twenty to seventy-five pictures blindly, without having seen them, and often before they are even produced. Under the third, it is charged that the producers may regulate admission prices and control the use of exhibitors' advertising accessories. Since the producers named in the petition control about 98 per cent of the production and distribution of film in the United States, the exhibitors claim that the uniform contracts embodying these and similar features have deprived them of a "free, untrammeled, and open market." Further, the exhibitors protest against the features of the contract by which they are compelled to pay for all pictures in advance, and by which also the producers control the dates of exhibition regardless of the wishes and facilities of the exhibitors. If the suit succeeds in breaking these practices there is hope that the American public will have a chance to help exhibitors choose the pictures it sees, a right denied them under the vicious system now tyrannizing the trade.

The Democrats Offer A Sales Tax!

THE CLOSER the nation gets to the presidential campaign, the more preposterous becomes the idea that the democratic party offers any real alternative to the party now in power. For months it has been asserted that the republicans could not hope to win this year. Why? Because the nation is suffering an unprecedented economic collapse, with millions out of work, other millions with seriously reduced incomes, and the government itself going deeper and deeper into the red. But what have the democrats to offer if they displace the republicans? So far, their economic program has consisted of Mr. Smith's postprandial declaration in favor of a public works' bond issue (echoed by nobody), Mr. Garner's wail over the President taking credit for bills enacted with the help of democratic votes, and now—the proposal of the house ways and means committee to balance the federal budget largely by the imposition of a 2¼ per cent sales tax! The party has done next to nothing to support the various Wagner unemployment bills; it dodged the LaFollette-Costigan bill for federal unemployment relief as completely as did the republicans. But now, forced to propose something, it comes through with a sales tax! Of all possible forms of taxation a sales tax is, as everyone knows, the form that rests most heavily on the poor and most lightly on the rich. Moreover, at a time when the nation is receiving daily assurances that economic recovery depends on a recovery of buying power, a sales tax is the form of taxation most likely to impede that recovery. The adoption of such a program by a party seeking to commend itself to millions of financially straitened voters sounds incredible. It *is* incredible, until it is realized that the democrats, with their Raskob-Wall street leadership, have no more intention of tackling our national economic inequities than have the tariff barons of the G. O. P.

The News-Value of a Wet Minister

CERTAIN ministers of greater Boston have been much exercised because the newspapers printed conspicuously one-sided reports of a wet and dry debate. By every test in the meeting itself, the speaker for the dry side, so say the ministers, had things all his own way. But his speech received the barest mention in the next day's Boston papers, while the minister who made the wet argument was more than amply reported. The protesting ministers should not

oversimplify the incident, however. Something can be said for the papers. The wet advocate gave the reporters an advance copy of his speech, and from their point of view it was good copy. The dry advocate neglected this detail. Nowadays reporters do not take shorthand notes of speeches, and advance copies are a commonplace of newspaper practice. It is a sensible arrangement, too, and, to an extent, it safeguards the speaker against flagrant misquotation. Some reformers would have less frequent need to accuse the papers of misrepresentation, and more probability of proving the charge, if they gave themselves to the labor of committing their speeches to writing. Even more important, as a justifying of the Boston papers, is that not many well-known ministers oppose prohibition. Whenever one does come out on that side, he is sure of attention by wet papers and dry alike. And, above all, the Boston complaint ignored the fact that the debate was held in a wet stronghold, served by wet newspapers. To demand of these papers that they play up the dry side is to ignore the nature of the daily paper. It is a business enterprise. But the whole episode should serve to aid in the education of another portion of the clergy as to newspaper standards of value and methods of procedure.

Peace Wins!

The assembly . . . proclaims the binding nature of the principles and provisions referred to above, and declares it incumbent upon members of the League of Nations not to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenant of the League of Nations or the pact of Paris.

IN THESE words may be read the most momentous advance toward a working process to insure world peace since the ratification of the Kellogg pact. If ever there was a case in which good has been wrought out of evil, this outcome of the Japanese course in China surely is it. Nothing can be done now to bring back to life the hundreds of murdered civilians, or to restore the precious family heirlooms that have been forever destroyed. Words such as have been voted in Geneva may have a far-off and faintly mocking sound to the stunned and broken people who pick about in the ruins of Chapei. But they mean that the other nations of the earth have united to declare that this savagery shall not go unpunished now, nor be allowed to tempt another nation's avarice in the future.

Do the American people, and the peoples of the other nations, grasp the tremendous significance of the resolutions adopted by the assembly of the league on March 11? It is to be feared that they do not, because the public eye is still fixed on China, on the sodden fields across which armies still face each other in battle array. But the action of the assembly has lifted the whole controversy out of one corner of Asia—where Japan had insisted that it must be localized between the two governments—and set it in the center of the world stage. It is in its relation to *world* affairs that the vote at Geneva must be studied, if its full importance is to be understood.

Five immediate and lasting gains to world peace are to be found in the decision of the assembly.

1. The adoption of the first resolution of March 11 by the assembly puts an end to any uncertainty as to the position of the United States in case of a threat to international peace. It has been a favorite dodge of apologists for the weakness of league action in the past to blame it on the refusal of the United States either to sign the covenant or to obligate itself in advance to any suggested program for application of sanctions by the league. This actual crisis—the first major test to distinguish between theory and practice—has not only shown the United States ready to bear its full share in protecting the threatened structure of world peace, but ready to act more quickly and more drastically than the large nations within the league. From the start it has been the United States that has broken the trail, and kept urging the other powers to action. At the climax, it is the formula proposed by the United States, in the Stimson note of January 7 reiterated in the Stimson-Borah letter of February 23, that is accepted by the assembly as its rule of faith and conduct.

2. Great Britain, after a period of initial hesitation, during which a heavily conservative government was undoubtedly weighing all that was implied for her imperial concerns, has been brought to stand shoulder to shoulder with the United States. We hold no brief for the idea of an American-British bloc, formed to impose peace on the world. But there is enormous significance in the moving together of the two nations when faced by this crisis, and their final common action at Geneva. Altogether too little attention has been given to the fact that Britain and the United States have come so closely together on this issue that Sir John Simon has, at the request of Washington, been able to interpret the American position at Geneva, and that at his insistence the draft of the assembly resolution was revised to add the last five words quoted—thus officially recognizing the Kellogg pact as a standard of conduct for all members of the league. This discovery that, despite all other considerations, Britain and the United States have, in the presence of a threat to peace, common interests and will find a way of common action may not be enough to guarantee peace, but it is certainly enough to make any nation hesitate a long time before resorting to arms.

3. The small nations have shown their power within the league. Not conclusively, perhaps, but sufficiently to prove that the assembly is to be in the future much more than a mere debating society, with the actual decisions of the league reserved for a council dominated by the great powers. The assembly resolutions of March 11 were as much a test for the league as for Japan. Their unanimous adoption showed that, ultimately, the league is the assem-

bly rather than the council, and that in the assembly the small nations can enforce their views and interests. This is, in itself, evidence of the arrival of an entirely new era in international affairs.

4. The league has abandoned sanctions of force. Not formally, to be sure. The covenant is still there, with its intricate apparatus involving the resort to force to bring a recalcitrant nation to terms. It is too much to expect that the traditions of the centuries will be sufficiently broken by this experience to guard against future attempts to appeal to these force-sanctions. But it has been proved, and in such a way that all the nations have participated in the demonstration, that sanctions of force will not work; that they do not protect peace but imperil it. It was the fear of obligation to resort to war that palsied the hand and conscience of the league for so many weeks; only discovery of the possibility of applying sanctions of peace opened the way for united action. This progress, by the rough road of experience, toward the final abandonment of the delusion of enforcing peace must also be marked down as a clear gain from this crisis.

5. The world has found in the Stimson formula—"not to recognize any situation, treaty or agreement . . . brought about by means contrary to the covenant . . . or the pact of Paris"—a platform for united adherence and action. Even Japan did not dare to vote against the assembly resolution! To have done so would have been to take the last shred of meaning out of her adherence to the pact. Instead, without so much as questioning the legal correctness of this peaceful sanction evoked by Mr. Stimson from the implications of the pact, she abstained from voting because of a technicality of jurisdiction, maintaining that the assembly should deal only with the Shanghai and not with the Manchuria issue. China also refrained from voting, but only, it was later explained, because her delegate did not receive his cabled orders in time.

It is amazing, when this outcome is surveyed against the background of history, that any such unanimous action should have been achieved under such conditions and in so short a space of time. When was the pact of Paris ratified? In July, 1929. Thirty-one months later the nations of the world draw from that instrument the principle of a juridical bar against an offending nation by which they all avow themselves ready to stand until the offender shall have been brought to its senses! Thirty-one months to deflect and convert the whole stream of historical tradition and international action! And this despite the fact that the Stimson formula binds these nations which have endorsed it to an absolute break with many of their own policies which have seemed, in past years, fundamental to their power. The action of the assembly in affirming Mr. Stimson's formula as the law of nations, shows that with the adoption of the source of this formula—the Kellogg pact—international law was born again.

Does the action of the assembly settle the issue in the far east? Of course not. Fighting does seem for the moment to be ended there, and it is to be hoped that it will not be resumed. Yet it may prove that the worst crisis is yet to come. The attempt to work out a negotiated solution on the basis of the principle now adopted by the league assembly will be full of difficulty. There is the national pride of Japan to be taken into account; even more difficulty may be experienced in trying to handle Japan's bellicose and uncontrolled militarists. The Japanese generals and admirals, when faced by the league's demand for surrender of everything that has been taken at the point of the sword, may once more rush into bloodshed. But the vital point has been gained. The nations have united to deal with this crisis without recourse to war! And they have evolved and announced a formula for peaceful action which, if honestly adhered to by all the nations which voted for the Geneva resolution, will bring Japan to her senses without incurring any of the dangers or involving any of the injustices which other courses of action that have been suggested involved.

A lasting order of world peace is not an achievement of a day. It must be a growth—a slow growth, an organic evolution out of a disintegrated and blood-soaked past. Those who long for world peace, and work for it, must expect to confront crises that do not yield immediately or easily to solution. But the achievement that has been wrought out of this first great test should deepen in all hearts the conviction that an international structure of stable peace can and will be finally set up.

The Real Thing in Religious Education

IS A college teaching religion when it offers courses in the Bible, church history, the history of doctrine, and such subjects? Perhaps; but often the presumption will not square with the fact. For these subjects can be made, not only dull and repellent, but positive barriers to all genuine concern about religion in life. A college which approaches the teaching of religion as something bound up with the total life of the world can show results without much dependence on the conventional groupings of religious subjects. Smith college is doing it, and by methods which every teacher of religion might find effectual.

When the class in "Religion 37" at Smith came to the midyear examination given by its teacher, Professor S. Ralph Harlow, last month, it faced four possible tests. A student could spend the examination period on one of these, or she might tackle all four. And, whatever her choice, she might count on no help at all from any of the high-pressure cramming which students are supposed to undergo for examination purposes.

Test number one quotes President Glenn Frank,

of Wisconsin university, on the desperate need for an educational system which will train men and women capable of viewing the social order as a whole, instead of training a population of specialized workers. For, says Dr. Frank, if this broad education is lacking, the forces of economic and social renewal will have little chance to check the decline of the west. Do you agree? asks the examiner. On what grounds? What sort of men and women are produced by the education you have observed and experienced? What needs to be abolished in our educational system? What should be encouraged? Or perhaps you would defend the system as it is. Then do so. We condense the questions, but these are the points the teacher is after.

But how does religion come in here? At first glance, scarcely at all. But if the critic will himself take the test, he will find it impossible to keep religion out.

Test number two is based on an editorial utterance in the New York Times. Do not be too soon discouraged about Geneva, it suggests. The imponderables are there—the aspirations and longings of the common people of all the earth. The nations are becoming willing to run the risks of peace rather than endure the sacrifices wrung from them by war. The world cares more for the moral than for the technical aspects of the disarmament conference. Very well, says the instructor. Criticize this editorial writer. Show where he is and where he is not justified in his optimism. Be sure to give your reasons.

Here, of course, religion obviously gets a chance. But not in the usual formal way. Geneva can't be tied up to the chronicles of the patriarchs, or to a study of the post-exilic psalms. Henry at Canossa or the council of Trent, afford little aid. The test does have some connection with the New Testament, but even there the modern implications will be of greater moment than the Bible record of places and incidents.

Test number three is not only packed with possibilities for religious thinking, but has its own compelling allure. It is worth quoting entire:

> During the vacation a student in this class discussed the nature of patriotism with her family. Since returning to college her mother sent her a letter in which appears the following statement: "You see we all feel that the United States has always helped little countries and never started a war or intimidated any people except to enforce law and order and for the protection of the weak and helpless." Imagine that you had received this letter. Write the kind of reply you would make to it, knowing that your mother would read the letter to your father and older brother, and probably to several neighbors, including a regent of the D. A. R., the local commander of the American legion, and the teacher of history in the local high school.

What a chance for a Christian! At once to be frank, accurate, diplomatic, Paulinistically guileful, and Christian through and through! Who would complain that this test cannot be met by biblical citations or by appeal to the historic creeds? The bare suggestion may be a sowing which will produce a crop of Memorial day and Fourth of July sermons.

On the last test, most readers of this paper could do good work. It submits to the student a copy of the Declaration of an American Citizen, and asks her to discuss the Macintosh case, and the subsequent publication of the Declaration in this and many other religious journals. Has religion a right to make such a declaration? Is it in line with the ideals and convictions of the men and women who founded this country? On what grounds do you agree or disagree with the opinion of the supreme court minority? So run the questions. This test is given the largest space in the examination paper, and probably it commanded the attention of more students than any of the others. We happen to have seen the notebooks of two students, one of whom, writing also the "letter to a mother" of test number three, gave most of her time to the Macintosh case and its discussion in the religious press. The other student stuck to this one test.

Assuming that these two are fairly representative Smith students—their papers are marked "B+"—we should say that "Religion 37" is a course of remarkable religious content. That it could culminate in such a mid-term test shows that the students must have found themselves exploring wide areas in which pure religion and undefiled dominated the whole field.

One of the two students whose paper we have read has been brought up in a home deeply marked by traditions growing out of the German revolution of '48 and its oft-noted outcome in complete rejection of formal nineteenth century Protestantism. Said she, "I have gone to church services a few times, and have found them dull and boring, and, with a few exceptions, all the same. That is why, when I read the Declaration, I was actually thrilled, because I suddenly felt that the churches were contributing something to the world besides dull Sunday sermons filled with 'Thou shalt nots.' . . . I say, and even shout, that the churches have every reason in the world to make such an assertion; for who would do it if the churches didn't?"

The other student reasoned thus: "Religion in its nature pervades and includes all other aspects of life. It is over and around all governments, all societies, and all other loyalties. This being the case, religion certainly has the right to criticize and correct any institution which challenges the supreme loyalty. . . . The stated purpose and object of the Pilgrim fathers in founding this country was to gain freedom of conscience."

When religion is presented so as to call forth such responses, it is no longer something casually associated with our Sunday leisure; it is a true leaven hid in the meal of life, which leavens the whole lump. The student comes to religion by way of the time in which we live—its appraisals of its own past, its claim on its citizens, its progress to peace, and its prospect of survival. Here are spread before the student certain questions, to be examined with and without the possible religious element. Leaving religion

aside, shall we accept patriotism as a sufficient apologetic for past wars? Shall one man's conscience be allowed to resist the national will? Can statesmen discover purely political adjustments of national rights and rivalries so as to avert new and ever deadlier wars? Shall our youth be so educated as to concentrate the trained power of each on his own fortunes?

Or, shall religion be accepted as an essential element in all these questions? Are they insolubly hard and refractory without it? Is patriotism not enough? Must the will of God, felt in conscience, receive our primary allegiance? Is the perpetuation of war as a national instrument an outrage on humanity? Must education be, not first for the good living, but first for the good life? Many a student might wrestle through all the bright college years with the usual topics grouped under "Religious and Biblical Instruction"—yes, and through some theological seminary years also—without thus coming to grips with religion as the inescapable tester and only justifier of all the hopes men set their hearts upon.

On Cosmetics

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a friend whose ire is always aroused by the word "cosmetics." "To think," he says, "that a noble word like 'cosmos' should be brought to such an ignoble end!" But you know, sir, I can't shed crocodile tears over the domestication of that sense of order and beauty which the Greeks extended to the universe. My trouble is rather with the technique. If women refuse to paint their cheeks from the inside, then at least we who have to include them in our landscape should have more consideration. To paint the lily is regarded as bordering on esthetic blasphemy, but to "daub the vermilion" on delicate faces is hardly less so.

In his latest book, H. G. Wells quotes the Washington bureau of the census of manufactures as giving for 1929—when male faces bleached on the stock exchange—a factory value of perfumes, cosmetics, and other toilet preparations in the United States as alone equaling 207 million dollars. With 803 beauty parlors and 13,000 employes, he quotes a gross bill of 500 million dollars expended in the enterprise. His conclusion is that a million women in our country spend on the average some 500 dollars each on the business every year.

Of course, sir, we males must become historically minded in this matter. This practice has not come like the proverbial proposal—suddenly. Recently I came across a reference to the drug-store complexion in the letters of Basil. Even then a dear old ecclesiast railed against those who "tinted" their cheeks—with us it has become a question of depth. Then that stern North African father, Tertullian, deems it not above his notice. He claims that those who use cosmetics "censure the Artificer of all things." Parenthetically, Mr. Editor, that is a new argument against beauty parlors as a libel upon the source of beauty. "Whatever is plastered on" (*infingitur*), he continues, "is the devil's work," and his indictment of the peroxide blondes is that they seek to pose as Nordics, "ashamed that their procreation did not assign them to Germany."

If Tennyson can sing of "painted animalisms," Juvenal also speaks satirically of the Roman dame who is "redolent of rich Poppaean unguents," and adds

> "Can it be call'd a face, so poulticed o'er?
> By heavens, an ulcer it resembles more!"

Dante commends the lady of Bellincion Berti as one who would "with cheeks unpainted leave her looking glass," and Bacon adds his belief that "a painter may make a better face than ever was," but he adds significantly that "he must do it with a kind of felicity."

What would you say, sir, if I quoted a dean of St. Paul's as responsible for a statement "that women ought to paint"? The reason he furnishes is that "the face is discovered to all examinations and surveys, and is subject to the divinest touch of all, to kissing, the strange and mystical union of souls." Quote the dean: "If her face be painted on a board of wall thou wilt love it, and the board and the wall: Canst thou loathe it when it speaks, smiles and kisses, because it is *painted*?" What a rationalization for a Beauty Emeritus! The foregoing, however, must not be charged to Dean Inge, but to an earlier incumbent, John Donne (1573-1631). I understand the depression has been rather hard on face-elevation, which is the latest offer of beauty parlors. If it continues, the parlors may have to be vacated for kitchens. In any case, Mr. Editor, some of these beauties are joys for never, and I am

Yours for economy,

QUINTUS QUIZ.

Winter Dusk

TROUBLED of heart, I stood and watched the thin
Blue light of winter dusk draw to its end.
Dark thickened, but a great white thrust of stars
Pierced through; I read Your message, O my Friend!

ADELAIDE LOVE.

Unconquered

LIFE sears us with the biting fire of pain,
Life twists us with the wind of circumstance,
Life lifts us rudely on the waves of chance,
And dashes us on Time's cold shore again.
And yet, and yet, blindly to life we cling!
We hold the faith that we are nobly born;
We dare not yield us to a fate forlorn;
We rise at last upon unconquered wing!

RACHEL L. DITHRIDGE.

The Grace of Doing Nothing

By H. Richard Niebuhr

IT MAY be that the greatest moral problems of the individual or of a society arise when there is nothing to be done. When we have begun a certain line of action or engaged in a conflict we cannot pause too long to decide which of various possible courses we ought to choose for the sake of the worthier result. Time rushes on and we must choose as best we can, entrusting the issue to the future. It is when we stand aside from the conflict, before we know what our relations to it really are, when we seem to be condemned to doing nothing, that our moral problems become greatest. How shall we do nothing?

The issue is brought home to us by the fighting in the east. We are chafing at the bit, we are eager to do something constructive; but there is nothing constructive, it seems, that we can do. We pass resolutions, aware that we are doing nothing; we summon up righteous indignation and still do nothing; we write letters to congressmen and secretaries, asking others to act while we do nothing. Yet is it really true that we are doing nothing? There are, after all, various ways of being inactive and some kinds of inactivity, if not all, may be highly productive. It is not really possible to stand aside, to sit by the fire in this world of moving times; even Peter was doing something in the courtyard of the high-priest's house —if it was only something he was doing to himself. When we do nothing we are also affecting the course of history. The problem we face is often that of choice between various kinds of inactivity rather than of choice between action and inaction.

Meaningful Inactivity

Our inactivity may be that of the pessimist who watches a world go to pieces. It is a meaningful inactivity for himself and for the world. His world, at all events, will go to pieces the more rapidly because of that inactivity. Or it may be the inactivity of the conservative believer in things as they are. He does nothing in the international crisis because he believes that the way of Japan is the way of all nations, that self-interest is the first and only law of life, and that out of the clash of national, as out of that of individual, self-interests the greater good will result. His inactivity is one of watchful waiting for the opportunity when, in precisely similar manner, though with less loss of life and fortune if possible, he may rush to the protection of his own interests or promote them by taking advantage of the situation created by the strife of his competitors. This way of doing nothing is not unproductive. It encourages the self-asserters and it fills them with fear of the moment when the new competition will begin. It may be that they have been driven into their present conflict by the knowledge or suspicion that the watchful waiter is looking for his opportunity, perhaps unconsciously, and that they must be prepared for him.

The inactivity of frustration and moral indignation is of another order. It is the way today of those who have renounced all violent methods of settling conflicts and have no other means at hand by which to deal with the situation. It is an angry inactivity like that of a man who is watching a neighborhood fight and is waiting for police to arrive—for police who never come. He has renounced for himself the method of forcible interference which would only increase the flow of blood and the hatred, but he knows of nothing else that he can do. He is forced to remain content on the sidelines, but with mounting anger he regards the bully who is beating the neighbor and his wrath issues in words of exasperation and condemnation. Having tied his own hands he fights with his tongue and believes that he is not fighting because he inflicts only mental wounds. The bully is for him an outlaw, a person not to be trusted, unfair, selfish, one who cannot be redeemed save by restraint. The righteous indignation mounts and mounts and must issue at last—as the police fail to arrive—either in his own forcible entry into the conflict despite his scruples, or in apoplexy.

Puzzled Pacifists

The diatribes against Japan which are appearing in the secular and religious press today have a distressing similarity to the righteously indignant utterances which preceded our conflicts with Spain and with Germany. China is Cuba and Belgium over again, it is the Negro race beaten by Simon Legree; and the pacifists who have no other program than that of abstention from the unrighteousness of war are likely to be placed in the same quandary in which their fellows were placed in 1860, 1898 and 1915, and—unless human attitudes have been regenerated in the interim—they are likely to share the same fate, which was not usually incarceration. Here is a situation which they did not foresee when they made their vow; may it not be necessary to have one more war to end all war? Righteous indignation, not allowed to issue in action, is a dangerous thing—as dangerous as any great emotion nurtured and repressed at the same time. It is the source of sudden explosions or the ground of long, bitter and ugly hatreds.

If this way of doing nothing must be rejected the communists' way offers more hope. Theirs is the inactivity of those who see that there is indeed nothing constructive to be done in the present situation, but that, rightly understood, this situation is after all preliminary to a radical change which will eliminate the conditions of which the conflict is a product. It is the inactivity of a cynicism which expects no good from the present, evil world of capitalism, but also the inactivity of a boundless faith in the future. The communists know that war and revolution are closely

akin, that war breeds discontent and misery and that out of misery and discontent new worlds may be born. This is an opportunity, then, not for direct entrance into the conflict, nor for the watchful waiting of those who seek their self-interest, but for the slow laborious process of building up within the fighting groups those cells of communism which will be ready to inherit the new world and be able to build a classless international commonwealth on the ruins of capitalism and nationalism. Here is inactivity with a long vision, a steadfast hope and a realistic program of non-interfering action.

But there is yet another way of doing nothing. It appears to be highly impracticable because it rests on the well-nigh obsolete faith that there is a God—a real God. Those who follow this way share with communism the belief that the fact that men can do nothing constructive is no indication of the fact that nothing constructive is being done. Like the communists they are assured that the actual processes of history will inevitably and really bring a different kind of world with lasting peace. They do not rely on human aspirations after ideals to accomplish this end, but on forces which often seem very impersonal —as impersonal as those which eliminated slavery in spite of abolitionists. The forces may be as impersonal and as actual as machine production, rapid transportation, the physical mixture of races, etc., but as parts of the real world they are as much a part of the total divine process as are human thoughts and prayers.

Prelude to Judgment

From this point of view, naively affirming the meaningfulness of reality, the history of the world is the judgment of the world and also its redemption, and such a conflict as the present one is—again as in communism—only the prelude both to greater judgment and to a new era. The world being what it is, these results are brought forth when the seeds of national or individual self-interest are planted; the actual structure of things is such that our wishes for a different result do not in the least affect the outcome. As a man soweth so shall he reap. This God of things as they are is inevitable and quite merciless. His mercy lies beyond, not this side of, judgment. This inactive Christianity shares with communism also the belief in the inevitably good outcome of the mundane process and the realistic insight that that good cannot be achieved by the slow accretion of better habits alone but more in consequence of a revolutionary change which will involve considerable destruction. While it does nothing it knows that something is being done, something which is divine both in its threat and in its promise.

This inactivity is like that of the early Christians whose millenarian mythology it replaces with the contemporary mythology of social forces. (Mythology is after all not fiction but a deep philosophy.) Like early Christianity and like communism today radical Christianity knows that nothing constructive can be done by interference but that something very constructive can be done in preparation for the future. It also can build cells of those within each nation who, divorcing themselves from the program of nationalism and of capitalism, unite in a higher loyalty which transcends national and class lines of division and prepare for the future. There is no such Christian international today because radical Christianity has not arrived as yet at a program and a philosophy of history, but such little cells are forming. The First Christian international of Rome has had its day; the Second Christian international of Stockholm is likely to go the way of the Second Socialist international. There is need of and opportunity for a Third Christian international.

Difference from Communism

While the similarities of a radically Christian program with the communist program are striking, there are also great dissimilarities. There is a new element in the inactivity of radical Christianity which is lacking in communism. The Christian reflects upon the fact that his inability to do anything constructive in the crisis is the inability of one whose own faults are so apparent and so similar to those of the offender that any action on his part is not only likely to be misinterpreted but is also likely—in the nature of the case—to be really less than disinterested. He is like a father, who, feeling a mounting righteous indignation against a misbehaving child, remembers that that misbehavior is his fault as much as the child's and that indignation is the least helpful, the most dangerous of attitudes to take; it will solve nothing though it may repress.

So the American Christian realizes that Japan is following the example of his own country and that it has little real ground for believing America to be a disinterested nation. He may see that his country, for which he bears his own responsibility as a citizen, is really not disinterested and that its righteous indignation is not wholly righteous. An inactivity then is demanded which will be profoundly active in rigid self-analysis. Such analysis is likely to reveal that there is an approach to the situation, indirect but far more effective than direct interference, for it is able to create the conditions under which a real reconstruction of habits is possible. It is the opposite approach from that of the irate father who believes that every false reaction on the part of his child may be cured by a verbal, physical or economic spanking.

In Place of Repentance

This way of doing nothing the old Christians called repentance, but the word has become so reminiscent of emotional debauches in the feeling of guilt that it may be better to abandon it for a while. What is suggested is that the only effective approach to the problem of China and Japan lies in the sphere of an American self-analysis which is likely to result in some surprising discoveries as to the amount of renunciation of self-interest necessary on the part of

this country and of individual Christians before anything effective can be done in the east.

The inactivity of radical Christianity is not the inactivity of those who call evil good; it is the inaction of those who do not judge their neighbors because they cannot fool themselves into a sense of superior righteousness. It is not the inactivity of a resigned patience, but of a patience that is full of hope, and is based on faith. It is not the inactivity of the non-combatant, for it knows that there are no non-combatants, that everyone is involved, that China is being crucified (though the term is very inaccurate), by our sins and those of the whole world. It is not the inactivity of the merciless, for works of mercy must be performed though they are only palliatives to ease present pain while the process of healing depends on deeper, more actual and urgent forces.

But if there is no God, or if God is up in heaven and not in time itself, it is a very foolish inactivity.

Takahashi, Harbinger of Peace

By T. T. Brumbaugh

TO GIVE UP a remunerative position in the library of a Christian university because of compulsory military instruction given in the college chapel calls for considerable conscience and "nerve." But that is exactly the way in which Motoichiro Takahashi announced to his Christian colleagues in Japan that he was through with the military system in all of its forms. Today Takahashi-san is trying to get along on a stipend of twenty yen per month (about $7.50 at present exchange rates) as a peace worker in Mr. Kagawa's staff of co-laborers in the Kingdom of God movement. Not that Kagawa-san regards this as an adequate salary, but it was all that could be squeezed from an already overworked budget for a piece of service which both of these sincere Christian men decided must be launched on faith.

Mr. Takahashi knows the risks run by idealists and pacifists in modern Japan. Some time ago, before his very eyes, his old schoolmate, then proletariat diet-member-elect, was assassinated for a too liberal and international spirit. As a result Takahashi-san became even more devoted to the interests of the unfortunates of society, and determined, above all things, to free them if possible from the curse of war and from slavish allegiance to the political system which supports it. He has lived for months with the unemployed of Tokyo, for whom he and Mr. Kagawa secured some tents and a meager subsistence to keep them alive until the weather got warmer and there was more work and more food available. On most of these days there was little more to give them than some rice-dough and potato peelings, one blanket apiece for a bed, and the doubtful comfort of a small charcoal fire. Yet while acting as mayor of this tented village Mr. Takahashi completely changed the habits of this crowd of down-and-outers. Many of them had families somewhere in the rural districts; the fathers were doing their best to find work in the city and to provide for their children. All this was later dramatized and ran for a time at one of Tokyo's down-town theaters.

Called by Kagawa

This is the man whom Mr. Kagawa has called and who has given himself now to the development and dissemination of education for world peace among the youth and the youth-leaders of Japan. It will be a long struggle. The forces of reaction and imperialism are in the saddle completely now, and are determined that not one critical or derogatory comment on present Japanese military policy shall be permitted, or, occurring, shall go unpunished. There are thousands of the proletariat who are opposed to the policy of force in Manchuria and China. The Christians are also beginning to be alarmed into protest at recent developments. All these humanitarian and Christian sentiments Takahashi must mobilize, cultivate, and at opportune moments bring to articulate and effective expression for peace and world brotherhood.

All on $7.50 per month for himself and family! Well, not even that is on hand for very long in the future. He earns a little by his writing and translating, but the minimum comfort standard for such a worker in Japan calls for $30 or $40 per month. Therefore Mr. Takahashi must depend upon Mr. Kagawa and other friends of the cause of peace throughout the world. They have faith that such friends will be forthcoming.

Stop and think: when you read this, if they are not already in jail, as seems a very likely possibility of the not distant future, Takahashi-san and his spiritual father, Kagawa, will be speaking to the conscience of Japan in words such as those of this beautiful poem from the former's pen:

> Sublimely shine the stars in the eternal sky,—
> Living in this wonderful universe,
> Yet killing one another!
>
> What is your name, Yamato!*
> Yamato, the great peace nation,—
> Are you not ashamed to acknowledge now the name?

Or this one from Kagawa:

> Again have I become the child of an aching heart,
> Carrying the burden of Japan's crime,
> Begging pardon of China and of the world
> With a shattered soul,—
> Again am I a child of sadness.

Yes, "Why?"

> Why?—
> My tears fall—
> While the people are wanting food, and starving,
> Heartless militarists make war upon them!
> Wandering in the hills are men and women
> Hunting firewood and praying for peace.
> Do the militarists know these gentle hearts?

* "Yamato," the old and most beloved name of Japan.

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A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Third Cycle, First Spokesman:

Henry Nelson Wieman

ALL that I say *about* God may be mistaken. At the very best it can be only a tiny fraction of the whole truth. God may be very different from, and certainly is much more than, what I say about him. The same strictures, however, apply to all my beliefs about any existing reality, such as earth, nature, man, United States. But uncertainty of these beliefs in no wise impairs certainty of the existence of these realities. Mr. Otto well says that we "have" sun, earth, man, nature, and it would be foolish to doubt their existence. But then he has a strange lapse of consistency. We "have" these existing realities, but do not "have" God.

How shall we explain this peculiar twist in his mentality? The explanation, I think, is very plain and natural. He has tied up the existence of God with the truth of a single, specific belief about God. He sees plainly the absurdity of such procedure in case of sun, earth, nature, man, United States. But in his youth he was indoctrinated so deeply, and with such overwhelming authority, with one single belief about God, that he cannot think of God except in such terms. It is as though a man could not think of his native land except as that country which was always right in all its wars and its heroes impeccable. There are, of course, many people who have this attitude toward God and country. But to tie up the existence of these objects with the truth of cherished propositions about them, is disastrous.

Wrong Methods of Proof

It is plain that Mr. Otto is expecting me to try to demonstrate the existence of God by showing the infallibility of certain propositions about God. But that is exactly the approach I have repudiated in all I have ever written. No one could prove the existence of earth, sun, man, nature or United States in that way. In fact, anyone who started out to prove the existence of nature to natural creatures like ourselves, or of United States to its citizens, would be a fool. It is equal folly to try to prove to animals like ourselves, whose essential nature consists in seeking, adoring, and serving whatever has greatest value, that there is something which has greatest value, and is so revered and adored that the only word we have to designate it is God. Of course, just as soon as you tie up the existence of God with some particular belief about God, you have no other recourse than to try to prove or disprove the existence of God. But what a blunder it would be, and what a waste of words! You have the same folly on your hands with respect to nature and United States when you tie up their existence with some pet beliefs about them.

The chief difference between Macintosh and Otto, on the one hand, and myself on the other, is that they tie up the existence of God with one particular belief about God, while I do not. Therefore they can do nothing else than try to prove or disprove some particular belief about God, thinking that they are thus proving or disproving the existence of God. From the beginning I have been dead against that procedure. I have constantly insisted that we must extricate the existence of God from all the crudity, fallibility, and folly of our beliefs about God.

Analysis as the Key

How can existence of God be extricated from our foolish beliefs about God? By refusing to have beliefs about God? No, we must have beliefs, or guiding propositions, about God, nature and United States, and ever seek more and better ones. But there is a procedure to follow. It is this. Analyze the concept of God to find the most important meaning it conveys. The most important meaning is the one which has the most persistent and basically vital function. It is that meaning which is essential to human living, and therefore indubitable and inescapable, like nature to natural beings, and like United States to its citizens. That meaning is this: God is what is most worthy of the supreme devotion of all human living. This meaning is so constitutive of human living, like nature, and like United States for its citizens, that it cannot be doubted. We "have" it. We live it. It makes us and remakes us. To try to prove it or doubt it may be an academic pastime, but no one ever seriously does either. As Mr. Otto so well says, when you try to prove or doubt it, with a mind open to all the great devotions of life, you become "lost in the actualities of life, steeped in its passions and ideals, its joys and despairs, its laughter, and have utterly forgotten the theoretical questions which started it all." Amen.

What do I mean by "most worthy" of man's supreme devotion? I mean what is of greatest value. Mr. Otto has unwittingly twisted my meaning to its exact opposite when he states it thus: "The test of whether supreme devotion is rightly commanded depends upon its being God." On the contrary, the test of whether supreme devotion is rightly commanded, depends on whether that to which it is given has greatest value. What has greatest value, and therefore should receive our supreme devotion, is

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God. It is God not merely because it is of greatest value, but because, being so, it is that to which we should give our sovereign loyalty. That is to say, it is not only of greatest value, but has a certain function to fill in human life. The basic meaning of the word God is the reality which has this function.

To Disclose; Not to Prove

Why am I so zealous to extricate this object of supreme devotion from the crudity, folly, error, shame and perversity of our beliefs about God? Is it in order that I may prove the existence of God? No. No man has less interest than I in trying to prove the existence of God. As already stated, I hold such procedure folly. The reason I am so zealous in this enterprise, is that this object of supreme devotion is so precious to me, so much more worthful than all else beside, so much more worthful than my wretched little beliefs about it, and the wretched beliefs of other men, so incomparably beloved above all else, that I have a passion to tear away the fictions and crudities of our imaginings from the face of it.

To be sure we must have guiding propositions about it. We must have the truest and most adequate propositions we can possibly achieve. We must give our lives and the centuries to the development of such propositions, not for the sake of the propositions in themselves, but because we must have intellectual tools with which to dedicate our lives to God; and we want the best tools that can be had. But always our hearts must be given not to our propositions, but to the reality itself, no matter how different this most worthful object may be from what our propositions assert.

If this most worthful object should be many, rather than one, (gods rather than God), as millions have believed, then I should love and adore it still. How could I rationally do otherwise, if it be most worthful? But I believe it is one, and not many. I may be mistaken. If it should prove to be supernatural, whatever that may mean, and not natural, still my life is dedicated to it. How could I do otherwise, if it is worthful beyond all else? But I believe it is natural, and not supernatural. I may be mistaken. If it should prove to be personal rather than super-personal, still it is the highest star of all my devotions. How could it be otherwise, if it be most worthful? But I believe it is super-personal. I may be mistaken. If it should be ideal and not existential, still my life's uttermost commitment is to it. But I believe it is both ideal and existential, the ideal being the possibilities which its existence carries.

The Nature of a Fact

I am not trying to defend belief in God. I am simply trying to find out the nature of a certain fact. This requires a wholly different approach, different from both the defender and the attacker of traditional beliefs. This fact is that "Something" which is most worthy, the supreme devotion of all human living. I call this fact "God" in rapturous devotion, as a lover cries "Beloved." I do not know any other language to use when I speak of what is more precious to me than all the universe beside. I do not know how otherwise to designate intelligibly to others this reality most worthy the highest love, adoration and service of all human living. If you can give me a word, Mr. Macintosh and Mr. Otto, that will better convey this meaning, I shall gladly use it. Search the languages of mankind and give me a word. I stammer and stumble and babble. There is no word for it. But the joy and despair, tragedy and glory of life, point it out to us. Live! Just live like a man, and you will find it indubitably and inescapably, though it may baffle all your thinking.

Perhaps I am an atheist, as Mr. Otto says I am. But give me a word, if you take from me the word God. I must have a word that I may speak of that which is so plainly pointed out by the glory and passion, tragedy and despair of human living. It stands there in blinding splendor and I am dumb, if you take from me the word God. I have no word. I cry "God." It is a word of love and adoration and dedication. It is not a descriptive term. It is not bound down to personality and impersonality, and to all the great array of adjectives and cosmological speculations which pass with the procession of history. It is not, I say. But if it is, give me a word that has not been dragged in the mire of human imaginings.

That for Which We Ought to Live

When I use the word "God" thus, some will say I mean life. I mean nothing of the sort. Most of life is mean, despicable, a horror. I don't mean that crawling mess when I say God. I mean that for which we ought to live. When a streak of glory strikes athwart our lives, it is that for which we do live.

Toward the end of his last statement Mr. Otto raises an issue which is inspiring and supremely important. It is the one I think we ought to be discussing all the time, instead of the problem of who should be called an atheist and what is the proper way to use the word God. It is this: What is that object of supreme devotion which "transfigures wretchedness into glory through dedication"?

Mr. Otto says it is not one thing, but many. Let us get our distinctions clear on this point. Men are often devoted passionately to realities which are not worthy of such devotion, as, for example, devotion to morphine by one addicted to it. There are many such things, and if that is what Mr. Otto means, he is right. But what is truly worthy of such devotion? Is it one or many? Mr. Otto gives some excellent examples—"Justice Holmes and The Law, Jane Addams and the Great Society, Lenin and Communism, La Follette and The People."

By setting forth these examples Mr. Otto is unwittingly arguing for my idea of God. I repeat, this idea of mine may not be correct, and is certainly inadequate, but it is the best I can achieve for the

present. Let us see how it is exemplified by these examples offered by Mr. Otto.

Why Devotion?

Was Justice Holmes devoted to The Law in the abstract or because it is the indispensable instrument and condition of maximum mutuality among men? Was Jane Addams devoted to the Great Society in the abstract, or was that just her way of referring to the maximum possible mutuality among men? Why was Lenin devoted to Communism? Because he thought that was the road to greatest mutuality. And La Follette? Again the same object of devotion.

Now my argument from the very beginning has been that God is that interaction which makes for maximum mutuality, together with the highest possibilities which it carries, and whatever else may enter into the nature of God. Mr. Otto by selecting these most noble examples of supreme devotion, has given me the best concrete material I have ever found to support my case.

In his first contribution Mr. Otto asked a very important question which I have not yet answered for lack of space: How can you pray to an interaction? And another: Which God answers prayer, the process of interaction or the eternal and changeless system of patterns?

For purpose of concrete illustration, let Mr. Otto stand for God. I ask him for a pencil. Mr. Otto is gracious and gives me one. That means that the process, which is Mr. Otto in existence, assumes the pattern of giving me the pencil. Before my request, this pattern of giving a pencil, was only a possibility. But it was a possibility pertaining to Mr. Otto. Had I not asked for the pencil, this possibility might have remained a mere possibility. But when I ask, the process called Mr. Otto responds in such a way that the possibility is brought into existence. Thus the pencil becomes mine.

Now which Mr. Otto answered my prayer? Was it the process in existence, or the pattern of possibility? Manifestly you cannot separate the two. Mr. Otto is essentially the possibilities which he carries, just as a hammer is what carries the possibilities of pounding. The process called Mr. Otto would not have answered my prayer if it did not have the pattern of giving the pencil as one of its possibilities; and the possibility of giving me the pencil would never have come into existence at my request, if it had not belonged to the existing Mr. Otto as one of his possibilities.

One Process Among Many

Now all this applies exactly to God. God is a process, even as Mr. Otto. But God is not the whole universe moving on to some higher level. When Mr. Macintosh says I am like Alexander in holding this view, he misconceives my position. God is only one process among many others. He is distinguished from every other by the patterns that characterize him. God is the process which carries in existence and possibility the patterns which lead on to, and include, the most rich and complete mutuality that ever can be.

Prayer is a reverent, appealing attitude toward the process of interaction which makes for greatest mutuality, together with whatever else God may be. In response to such an attitude, this interaction produces precious blessings of mutuality which were only possibilities prior to your taking this attitude. Observation reveals that God, thus conceived, does answer prayer. Try it when you go to the office or return to your home.

An Adjusted Attitude

Prayer is not primarily operations of the larynx causing vibrations of the air to reach a superhuman ear and thus inducing the superhuman mind back of that ear to change its purposes. On the contrary, effective prayer to God is essentially an attitude of personality. It is an attitude so adjusted to God that God responds in such manner as to bring into existence further goods that could not have been attained without the prayer. Vocalization enters into prayer because human beings ordinarily cannot assume an attitude without it. But prayer to God is not the vocalization. The prayer is the attitude of appeal, sensitivity, and self-commitment.

Thus the idea of God I propose renders prayer rational, as cannot be done when God is conceived as a personality. But the existence of God does not depend on the truth of my beliefs about God.

Mr. Macintosh has proposed two bases for his belief in God—cosmical speculations and a feeling of inner certitude which claims no rational justification. I cannot see how great religious devotion can be founded on either. I admit that religious people do often vacillate between speculation and fanaticism. But there is a better way, far better.

The conversation will be continued next week with Professor Macintosh as the spokesman.

Easter Parade

By Raymond Kresensky

HIGH silk hat, cutaway coat, gray striped trousers, gun metal shoes, gray spats, black cravat, handkerchief neatly stuffed into his pocket —the corners showing, white buttoniere, and a cane; he leads the parade. Sartorially perfect, jaunty, debonair, suave, a swagger to the way he swings his cane and tilts his hat; he leads the parade. His heels click on the hard stone walk. He owns the world—supreme ego, self-interest, self-conceit—like a majordomo leading the parade.

"Christ, is this the road to Calvary? The way to Golgotha? The cross is heavy. *He* will not lift it for you. Simon will bear it. There is blood from the

thorns—you sweat blood! Humble carpenter, the way is long. *Via dolorosa!"*

Youths follow in the parade. Light gray suits, bright scarfs, brilliant ties; blue, gray, green, and purple soft felt hats. And the way they walk, the click of their heels on the pavement. It is gay, it is stylish —the way to—and the way past the churches.

"O Christ, this *is* Calvary. They hang you on a tree. They nail your hands. The blood comes. Forgive them. Forgive them. Christ, can you forgive us? They part your garments. They break your bones. We part your garments. We break your bones, and leave you on the tree till night comes. That thief is with you in Paradise? Where are we?"

The parade goes by, a fanfaronade of women in silks and furs.

"Mary, Mary, he is not here. He is gone. Follow him."

Women with violets, and rose corsages parade by. Purple orchids on their shoulders. . . .

"This is the road to Emmaus. Christ goes there. And Mary follows. Mary runs. He lives! Christ lives!"

Silks, voiles, organdies, satins, serge; leghorn, straw, felt—paper roses and satin ribbons; rouge, powder, perfume; marcelles. . . . This is the Easter parade.

"This is the road to Emmaus!"

Our War Department Defines Democracy

By Edward Tallmadge Root

IN A SPEECH in the house of representatives last year Ross A. Collins of Mississippi quoted from a manual on "Citizenship," prepared by the war department for use in military training camps, the following astonishing definition: *"DEMOCRACY:* A government of the masses. Authority derived through mass-meeting or other form of direct expression. Results in mobocracy. Attitude toward property is communistic, negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation, or governed by passion, prejudice and impulse, without regard to consequences. Results in demagogism, license, agitation, discontent, anarchy." The esteem in which our carefully selected and thoroughly trained army officers are held throughout the country makes their utterances and actions important. The assertion that they are thus defining democracy can be neither lightly dismissed nor readily accepted. Regretfully I found, from a careful study of the manual, that the quotation is correct.

I.

Any such utterance should be judged in the light of the context and of the document as a whole. "Training Manual No. 2000-25," issued in November, 1928, was "designed," as stated on page 5, "to teach the fundamental principles upon which our government is founded." Drawing as it does from American history and the utterances of great patriots, it contains much admirable material. The passage quoted is taken from lesson 9: "Representative Government." This teaches that "the United States set up a distinct form," "the product of distinct racial stocks and of centuries spent in learning the principles and art of self-government." This form is "self-government by representation," "the golden mean between autocracy and democracy." These two extremes are then defined, the latter as quoted above, the former as "Authority derived through heredity. The people have no choice in the selection of their rulers and no voice in making laws." In contrast with both, "republic" is defined in glowing terms: "Authority derived through the election by the people of public officials best fitted to represent them. Attitude toward property is respect for laws and individual rights and a sensible economic procedure. . . . Results in statesmanship, liberty, justice, contentment and progress. It is the 'standard form' of government throughout the world."

The advantages of a representative government are obvious. One of the sentences omitted from the last quotation truly says: "A greater number of citizens and extent of territory may be brought within its compass." Why, then, was it necessary to state the alternatives unfairly? They are described at their worst; the republic, at its best. Nor is the description accurate. The claims of the autocrat have not always rested upon heredity: many times he has been "the man on horseback." If only that form of government where "the people have *no* voice" can be so classed, there are few autocracies left in the world, as the manual's own reference to the "republic" as the "standard form" admits.

It is, however, with the department's definition of "democracy" that we are concerned. From the beginning there have been two tendencies, two conceptions of the federal government. The constitution itself was a compromise between them. In its application, now one, now the other tendency has prevailed. The freedom and progress of the nation has been largely due to the constant play of these two forces. Does our army now intend to teach that only one of these conceptions is legitimate? On page 92,

we read: "Democracy is the direct rule of the people, and has been repeatedly tried without success." And Madison, in "The Federalist," is quoted: "The advantages which a republic has over a democracy consist in the substitution of representatives whose enlightened views and virtuous sentiments render them superior to local prejudices and to schemes of injustice."

If it were certain that representatives would possess such characters, government would be easy! But during the last thirty years, the people, just because they have found that their representatives were not always "superior to schemes of injustice," have felt compelled in many states to limit and control them by the initiative and referendum. This, say our military tutors, is all wrong. "There is no place for 'direct action.' . . . *The people are permitted* to do only two things: they may vote once every four years for the executive and once in two years for members of the legislative body." It is true that the principle of the referendum has not yet been applied to the federal government. Such application is difficult and may be unwise. But it is actually being proposed on special issues. This manual attempts to settle the question, and makes the sweeping assertion that "direct action has been repeatedly tried without success." It does not even admit that direct democracy may work in a small community. In New England, the town meeting has proved so satisfactory that even towns with over 40,000 inhabitants, like Brookline, are reluctant to exchange it for the city plan of a representative government. It will certainly be news to a section and to a state which lead the whole country in savings-bank deposits per capita to learn that "democracy is . . . communistic, negating property rights"!

Nor is this attempt to contrast "democracy" and "republic" justified by the dictionary. Webster gives two meanings of democracy: "1. Government by the people, a form in which the supreme power is retained and directly exercised; and 2. Government by popular representation, in which supreme power is retained but exercised through . . . delegated authority periodically renewed; . . . *a republic.*" That the terms are synonymous, differing only in emphasis, is proved by the fact that from them the two national parties derive their names: democratic, republican. Does the army now mean to decide between them and pronounce one of them incompatible with patriotism?

The manual, happily, is not consistent with itself. On page 95 it says: "The framers of the constitution were opposed to direct government. . . . Madison declared that the object of their efforts was how *to prevent a majority rule* and to preserve the spirit and form of popular government." But on page 100 we find: "The government is *directly* responsible to the people as the highest authority."

II.

Moreover our teachers from the army assume to teach not only "the principles of our government," but also "the *social* and *economic* elements upon which our *civilization* stands." "Better understanding of . . . our American philosophy of government will most effectively meet the propaganda of communism . . . which aims to destroy . . . our *system of capitalism,* which has produced the great economic success of America, our republican form of government, and so forth."

I had thought that capitalism was so strongly entrenched in America that it was in no danger of overthrow, entrenched not in the constitution, but in the hearts of our individualistic people! Yet they are not entirely satisfied with the results. Just now multitudes have reason to question its *"economic success."* Business leaders frankly confess that our system must be modified. Various measures to control and limit capitalism have been widely discussed and adopted locally. One of these is government ownership of public utilities. One of the most progressive and prosperous of Latin American republics, Uruguay, has advanced far in this direction and with apparent success. The electricity produced at Niagara on the American side is in the hands of private corporations and on the Canadian side under municipal control. Senator Norris is quoted as stating that the rates for domestic consumers in the United States are four times those charged under government ownership in the province of Ontario. The issue is one that can be decided only by experience and discussion. I am not advocating either solution. I am simply pointing out that the manual of the war department assumes to decide by authority a question which can be settled only by argument. "Socialism or communism which negates property rights; anarchy which negates law; . . . and *government ownership—all* should be avoided as perils which threaten the very foundation of this republic." What further need is there of debate in the senate regarding the policy to be pursued in development of power at Muscle Shoals, when the army has kindly settled the whole question for us?

Naturally the authors of this textbook feel especially qualified to state the nation's policy regarding war. There is throughout the world an increasing conviction that war, as a method of settling international disputes, is costly, ineffective, and inconsistent with the morality on which our civilization professes to be based. Religious bodies, even the Federal council in this country and the Anglican bishops, have declared that it cannot be reconciled with the teachings of Christ. Practically all governments have recognized this new conception by a mutual pact to renounce war and settle all disputes by peaceful means. Back of all these steps lies the growing recognition of the fact that, if one nation suffers, all suffer with it; that the world is henceforth one for weal or woe.

Yet our military censors assert: "An impractical and destructive idealism called internationalism is being propagated by certain foreign agitators, and is being echoed and reechoed by many of the nation's intellectuals. . . . Pacifism is baneful in its influence. It promotes distrust of country; debases the spirit of

nationalism; is destructive of patriotism; undermines the policy of national defense; cooperates with the destructive forces for the overthrow of national ideals and institutions." (p. 113.)

III.

These citations illustrate the difficulty of preparing any official manual on citizenship. If one is needed—and I will concede the need—should the task not be officially committed to some bureau of the government; its report duly submitted to the representatives of the people in congress for approval; and during that process, yes, and even after official adoption, be subject to just such criticism as I am attempting by any citizen who thinks that it should be amended? Has any department yet been authorized to prepare such a textbook? To which one would it properly fall? It would seem to belong to the bureau of education in the department of the interior.

Our fathers established the American principle that the civil government is supreme. That principle has leavened the world. Yet, despite a "war to make the world safe for democracy," popular government is today in real danger. In Italy, fascism has displaced and ridicules democracy. And now our own war department asserts that it "has been repeatedly tried without success"! The Christian Century recently quoted, from a pamphlet issued by the national guard of Illinois, such instructions as these: "Never fire over the heads of rioters. . . . Officers of troops aiding civil authorities should not permit the latter to indicate how their duties are to be performed."

So strong are our republican institutions and so mighty is our American democracy when once aroused, that one is tempted to smile at these attempted usurpations as trivial and harmless. But any water trickling through a dam built to resist enormous pressure is a warning of danger. Drops grow to rills, and rills to floods which may sweep away the whole costly structure and carry destruction to the land which it was built to protect. Eternal vigilance is the price of liberty! Among the reasons which Washington urged in his farewell for the firm union of states was this: "Likewise they will avoid the necessity of those overgrown military establishments which, under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty." If our own army, after one hundred fifty years of unequaled national development, is still opposed to the rule of the people, we have a new reason for hastening the organization of world peace. For the war department manual shows that if democracy is to be preserved, the war machine must be abolished.

BOOKS

Darrow the Tolerant

CLARENCE DARROW. *By Charles Yale Harrison. Jonathan Cape & Harrison Smith,* $4.00.

THE STORY OF MY LIFE. *By Clarence Darrow. Charles Scribner's Sons,* $3.50.

THE BIOGRAPHY of Mr. Darrow by Mr. Harrison presents a somewhat pleasanter and more winning figure than the autobiography. Not that Mr. Darrow fails, through excess of modesty, to publish his own merits. But when Mr. Harrison tells us of his hero's lifelong devotion to unpopular causes, his championship of the oppressed and the underprivileged, and his broad and kindly tolerance, one finds it easy to believe him. Mr. Darrow's own apologia, on the other hand, reveals him as tolerant only in spots. Whenever he touches upon prohibition or the churches, as he does frequently and at length, there is no more tolerance in him than there is in the wildest bigot that ever thumped a Bible or lit a faggot. Any even moderately intelligent reader of the chapter on "Dry America," which includes his picture of puritanism and his delineation of the motives which animated the leaders of the temperance movement through the nineteenth century, is forced to choose between two painful alternatives; either the writer of this chapter is a reckless bearer of false witness, or else his mental powers have decayed to such a point that truth and falsehood mean nothing to him. One would like to be gentle and kindly toward an old man who has so many admirable qualities. But after all, this is a book review and not an obituary, and the reader is entitled to know that when Mr. Darrow writes about the temperance movement he writes rot—senile or venomous, or both.

That apart, his story is immensely interesting. His father was the village infidel of Kinsman, Ohio; if not quite infidel, at least freethinker, and he must have been a wholly lovable and highly interesting character—by trade a carpenter, by temperament an intellectual, a humanitarian and a free spirit. Clarence Darrow is his father brought down to date and set upon a larger stage.

The high spots in Darrow's career were: his association with Eugene V. Debs and the railroad strike of 1884; Altgeld and the pardoning of the Haymarket anarchists; the defense of Moyer, Haywood and Pettibone in the Idaho murder case; the McNamara case in Los Angeles; the Loeb-Leopold trial; the Tennessee evolution case. Every one of these is at least a paragraph in American history. Both books tell the story of them from the standpoint of Mr. Darrow, who was closely related to all of them. On the McNamara case, it is interesting to compare these accounts with the interpretation recently given by Mr. Lincoln Steffens, who was also very much on the inside. The two views differ widely. Darrow is cynical about Steffens' compromise and the acceptance of it by the capitalists who had the labor leaders virtually condemned, but not about J. B. McNamara's insistence upon being hanged to save his brother and the others.

Mr. Harrison is a novelist. His theme furnished him a set of characters and incidents worthy of his talents, and he applies to them the skill of a writer of good fiction and the earnest care of an historian. Mr. Darrow's own story not only narrates the events mentioned, and many others, but discusses at length his favorite ideas—the nature of crime and punishment, the helplessness of man in the clutch of circumstance, the follies of capital punishment, prohibitory legisla-

tion and religion. Near the end he writes: "If I have been charitable in my judgments of my fellow man, if I have tried to help him as best I could"—but as a matter of fact, he hasn't been charitable to all his fellow men. He has been bitterly defamatory toward those who have tried to help their fellows in ways not approved by him. But he has been a friend of some who have stood greatly in need of friends, a champion of under dogs, and there is something akin to religion in that, even if he repudiates the term. W. E. GARRISON.

Books in Brief

BACK YONDER, AN OZARK CHRONICLE. *By Wayman Hogue. Minton, Balch & Co.*, $3.00.

A man who must be now getting on toward sixty tells the story of his boyhood and youth in the Ozarks of Arkansas forty years or more ago. The thing is as real as "The Hoosier Schoolmaster," and will help to perform the useful and pleasant service of introducing effete city-dwellers and "furriners" generally to the picturesque scenes and not less picturesque life of this little exploited part of the American highlands.

SEEING LONDON. *By E. M. Newman. Funk & Wagnalls*, $5.00.

This celebrated lecturer needs no introduction. This is the ninth volume in his series of "Seeing——" various places. His treatment of London is neither deep nor exhaustive, but it is just the sort of thing that the prospective visitor to that city wants to read. It is highly illustrated by two or three hundred excellent pictures from photographs.

WORSHIPFUL SOCIETY. *By John Galsworthy. Charles Scribner's Sons*, $2.50.

Three of Galsworthy's earlier novels, preceding the Forsyte series, are grouped under this title. They are: "The Country House," "Fraternity," and "The Patrician." Those who began the reading of Galsworthy with the Forsytes, as most Americans did, will find by going back to these earlier works, now fortunately made cheaply available, that the greatest of living English novelists was writing just as well twenty-five years ago as he is now, and in a style which—because these novels are literature and not just current fiction—still seems amazingly contemporary.

O WORLD INVISIBLE, AN ANTHOLOGY OF RELIGIOUS POETRY. *Compiled by Edward Thompson. E. P. Dutton & Co.*, $2.50.

Again, a collection of religious poetry. A small and choice collection, from sources ancient and modern, oriental and occidental, and containing a number of excellent things not easy to find elsewhere.

THE FAMILY, ITS ORGANIZATION AND DISORGANIZATION. *By Ernest R. Mowrer. University of Chicago Press*, $3.00.

Primarily a college textbook, this contains none of the repulsive features traditionally associated with textbooks. The author is a skilful and competent guide for students and readers who wish to study the place of the family in the total social structure and its relation to the development of personality, and the factors which make for domestic discord and those that make for domestic harmony under present conditions.

CORRESPONDENCE

The Case of Father Coughlin

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with a recent editorial in The Christian Century inferring that freedom of speech over the radio is being denied American clergymen and citing Father Coughlin as an example of so-called censorship, we take the liberty of quoting from a telegram we have received from Father Coughlin: "You have full liberty to state that the Columbia broadcasting system has no time attempted to censure my discourses nor in any way did the Columbia broadcasting system try to have me removed from the air. You are free to convey this message to The Christian Century magazine."

New York City. JANE S. BUTLER,
Columbia Broadcasting System.

[Our only knowledge of this matter came at the time Father Coughlin himself announced over the air his impending withdrawal from broadcasting because of attempted censorship, and later of the receipt of more than two hundred thousand letters protesting against that threatened censorship. If Father Coughlin now denies that this ever happened his quarrel is with the files of the daily press during December, 1930, and January, 1931.—THE EDITORS.]

Summer Workers Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: Labor education takes on an added significance in a time of economic crisis. Changes are imminent. If they are to be effected by the workers themselves our laboring masses must be given opportunities to gain the technique of group action. They must understand their economic situation. And if their movement is to have a cultural as well as merely an economic significance they must have opportunities for fuller enjoyments on creative levels.

It is with these ends in view that Pioneer Youth of America is for the third summer planning to conduct recreational activities for the children in some of the southern industrial towns. The critical situation in the coal and cotton fields has led us to choose the basic industries for our activity. The children in these regions are necessarily limited by their environments. We shall attempt to do for them what our progressive schools are learning to do for their children. Because of our experiences through which we help them to live we hope that at least some individual workers will be more ready to participate in a vital and cultural labor movement.

Socially minded teachers who have had experience with experimental methods are needed for this work. College students and other young people are needed as assistants. It is an opportunity to do a significant and experimental type of labor education in the midst of critical industrial situations. The fourteen leaders who carried on the work last summer were unanimous in feeling that it was a most valuable experience.

We will welcome inquiries from any of your readers.

45 Astor Place, AGNES SAILER.
New York City.

Astrology as a Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: It is encouraging to see in a religious journal (Christian Century, February 17), the recognition that astrology is a primitive religion; but there is still a partial granting that it appears scientific. Mr. Ferguson writes: "It deals with ques-

tions which are essentially religious, but it answers them in a manner which is to all appearances scientific." This is not granted by the scientists. Even in classical times astrology appealed to devotees of religion rather than to those interested in science.

Primitive peoples worshiped the sun and moon, and associated deities with other heavenly bodies. This polytheism meant that it was necessary for the priest to develop a ritual which would enable him to tell the worshiper (but not too definitely) which god he should appeal to at a given time or for a given problem, or when a given god would have the greatest power. In this way the houses, signs of the zodiac, and horoscope were developed. With the advance of classical learning, astrology lost its prestige, and laws against it were passed in the time of the Emperor Augustus. It continued to hold a considerable following, however, until the rise of a more vigorous religion, Christianity. The church fathers would not compromise with this or other forms of paganism, and in the time of St. Augustine, astrology was driven from the civilized world of that time. Toward the end of the dark ages, and with the revival of learning, it returned, and the Christianity of that day was more ready to compromise. The gods of the zodiac rose (in the time of Chaucer) to be only a little lower than Christ himself. By the time of Shakespeare, it was again in disrepute with the educated, and it has been ever since, until the revival of voodooism and magic which followed the world war.

The Christian church is sending missionaries to the orient to convert the followers of Confucius, Budda, and Mohammed, but it shows little concern for the followers of the more primitive religion which is flourishing in our own country.

University of Iowa, C. C. WYLIE,
Iowa City, Ia. Associate Professor in Astronomy.

Carolina Baptists Uphold Rights of Conscience

EDITOR THE CHRISTIAN CENTURY:

SIR: On page 28, minutes of the South Carolina Baptist state convention (met Nov. 17-19, 1931) a resolution, in its amended and final form, reads as follows:

"Be it resolved by the Baptist state convention of South Carolina:

"(1) That we hereby register our full support of the Kellogg-Briand peace treaty as an international policy. (Two articles of the treaty follow.)

"(2) And that we here, in convention assembled, pledge ourselves as disciples of Jesus Christ to support the seasoned judgments and decisions of world courts and international councils, such as is the League of Nations, as the rightful substitute for the use of the sword.

"(3) And that we refuse to acknowledge the right of any government to sit in judgment upon the conscience of any individual citizen whose religious convictions forbid him to sanction war."

Dr. W. J. McGlothlin, president of the Southern Baptist convention, was a member of the resolutions committee.

The vote was taken in the auditorium of the First Baptist church, Columbia, the same room in which South Carolina seceded on December 20, 1860.

Summerville, S. C. B. F. HASTY.

A Standard for the Rest of the Nation

EDITOR THE CHRISTIAN CENTURY:

SIR: Presuming your responsibility for the editorial in the issue of March 2, under the caption, "Who Knows What's Happening In Kentucky?" I must register my protest against the unwarranted attack on our community. It is true you dodge responsibility through the skilful use of an indirect question. The misrepresentation of fact belies that sincerity of purpose and your admitted ignorance of conditions should have prompted careful investigation rather than editorial presumption. Such an editorial is a blot on the high standard of The Christian Century.

The "group of writers from New York" whose report seems to be your only authority and which report you swallowed "hook, bait, sinker and line," will furnish a subject for careful investigation and editorial comment, if you love the ideals and institutions of our country. Their public utterances here were a stench in the nostrils of every lover of home and land and God. The time has come for America to raise a bulwark of defense against the menace of communism and for The Christian Century to fall for their propaganda and rush to their defense is unthinkable. You will deny this, yet this is just what you did in your ruthless attack on a community whose Americanism and loyalty to her ideals and institutions might well be a standard for the north and east.

I also must express my protest against your libelous attack upon Mr. Herndon Evans. I have never known a more public spirited and tireless worker for the good of the community than he and it would be a better world if there were many more like him. Your slanderous remarks, to us who know and appreciate him, lose much of their sting because of their puerility. You owe him an apology and I trust you are big enough to ascertain the facts and then extend it.

Moore Memorial Presbyterian Church, E. L. MCCLURKAN.
Pineville, Ky.

The Hoover Company's Policies

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial on the passing of Mr. W. H. Hoover and was pleased to have the word published in your paper, but I am presuming that the public might be interested in hearing more about his business, since the public through his philanthropies has shared so generously in his enterprise. I have lived close to him and his work and am acquainted with his motives and mind, and the mind and spirit of his employes, and feel moved to add this word.

Mr. Hoover had seriously thought through the socialistic system as compared with the capitalistic system and at one time in his life thought seriously of putting his business on the former system, but because of the sudden growth of his business, together with the many problems of financing, and the responsibility of maintaining it through many vicissitudes, his attention was absorbed and he failed to carry out his purpose. Thinking further about it, he concluded that labor received its full share of profit. He told the writer one time that he observed that labor lives as well now as kings used to. At that time some of his labor was receiving $12 to $14 a day wage.

It is the common testimony of those who are acquainted with the Hoover Company management that the whole character of the business is superior to the average industrial plant in its treatment of its employes. It is a policy of the company to pay an increased wage, the buildings are as well built and as presentable as many apartment houses. Every comfort is provided, every safety device installed and a hospital kept up to date, fully equipped with doctors and nurses ready to serve the employes at any time. The company has made a serious effort to keep its employes employed through the present depression on full or part time work and among those needing help in this community we do not find any of the Hoover Company employes. Employes are maintained through the declining years and none is dismissed because of age.

The company has spared no pains in giving its patrons the very best machine that it is possible to make. An engineering department is maintained that interests itself in the search for improvements and each year the Hoover cleaner moves one step nearer perfection. The personnel of the Hoover Company are held in very high regard. They are not only churchmen, but devoted churchmen, and as such, active in benevolent and philanthropic work both locally and nationally and leaders in many benevolent enterprises.

Community Church, M. A. COSSABOOM.
North Canton, O.

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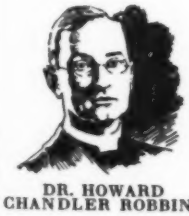

DR. HOWARD CHANDLER ROBBINS

MISS MARY E. WOOLLEY

GOOD BUSINESS

The executive who enjoys the firmest, closest control of his business, is the man who knows the most about its changing paces, its current problems and its greatest opportunities.

He is the man who knows how to delegate duties to trusted assistants of proven ability and to call upon expert advisors when important decisions are imperative.

Likewise the pastor, educator, or layman who seeks to get the most from this business of living, who wants to be a leader in the spiritual field, cannot ignore the helpfulness of good religious books.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Church Building Ventures Crumble

Depression Hits Combined Church-Apartment House Schemes—Grace Church Plans Parish House

(Correspondence from New York)

NEW YORK, March 12.—The financial crisis has made rough going for most of the combined church and apartment ventures which sprang up a few years ago. The business men who have erected the buildings and leased them from the churches have been hard hit by the fall in rental values and have not been able to make good on their agreements with the churches. This has resulted in some cases in the church finding itself with a business project upon its hands, in others in serious loss to the church and in still others in complete failure on the part of the business promoters to go through with their contracts and give the church the space promised.

* * *

Riot at Ford Plant Has Repercussions

The tragic events at the Ford plant in Dearborn have had their effects here. While the shooting down of the marchers was not featured in our press as prominently as it would have been under normal circumstances (i.e., without the Lindbergh kidnaping mystery) the significance of it has not been lost on the unemployed. Most of the men personally in touch with our army of the workless say that this affair has stirred them more than any other event which has taken place since the crisis came. The communists made a vigorous demonstration before the Ford offices here and their press has featured the killing of the Detroit marchers in the bitterest terms. Protest meetings under their auspices are being arranged all over the city.

* * *

Stanley High to Speak on China

Stanley High, former editor of the Christian Herald and now pastor of the First Congregational church at Stamford, Conn., is scheduled to address the Congregational club of this city at its dinner this coming Monday evening. His subject will be the crisis in China and his address is awaited with deep interest because he has been a student of this problem and for a time resided in that land where he was a secretary of the Methodist Episcopal board of foreign missions.

* * *

Cooperation Between Church of All Nations and Labor Temple

A short step in the general direction of church unity has been taken by two church institutions on the east side, the Church of All Nations and Labor Temple. In many respects carrying on a similar work, those responsible in each have been seeking ways and means of combining parts of their program. This has resulted in a plan for placing some of the facilities of each institution at the disposal of the other. Also certain activities have been definitely allocated to each. Needless to say, part of the drive in this direction has come from the general financial troubles which most religious organizations face. Those who are working out this joint program are actuated fully as much, however, by a desire to show that denominations can really cooperate in a common enterprise.

* * *

Women Wets Will Teach Temperance Later

The Women's organization for national prohibition reform, according to the statement of its state chairman, Mrs. John S. Sheppard, is out first and foremost to get the repeal of the 18th amendment. After that is secured then the organization proposes to do educational work for temperance. But, according to Mrs. Sheppard, such educational work now would be out of place as people today are prejudiced and hostile to any such work "because of the deplorable conditions which have resulted from prohibition."

* * *

Gipsy Smith With Us

The well-known evangelist, Gipsy Smith, is speaking here under the auspices of the Greater New York federation of churches. On Monday in Holy week he is to be the speaker at the noon meeting of all the churches of the federation at the Palace theater on Broadway. Speakers on the other days of that week are Dr. Chalmers, Dr. Trexler, Dr. Moldenhawer and Dean Robbins.

* * *

Grace Church Plans New Parish House

Grace Protestant Episcopal church on Tenth street and Broadway will celebrate its 125th anniversary next year and in connection with this occasion it is hoped that a new parish house will be built. The committee in charge of developments in the parish is studying this project as well as another to build a home for young business men. Grace church, under the able leadership of Dr. Bowie, and the assistance of the Rev. Felix Kloman and other members of the staff, is making itself count in the life of this city.

* * *

D. V. B. S. Plans For Summer

The Daily Vacation Bible schools demand preparations well in advance. In the very near future a rally and service of dedication for the workers in these schools is to be held at the Fifth Avenue Presbyterian church and very soon thereafter the annual training school for these workers will begin its sessions, meeting every Saturday for ten weeks at the Friends seminary on East 15th street.

EDMUND B. CHAFFEE.

Europe Belies Geneva's Hopes

Suspicions and War Preparations on the Continent May Wreck Work of Disarmament Conference

(Correspondence from Geneva)

GENEVA, Feb. 29.—At Geneva the disarmament conference looks like a not altogether impossible undertaking. Elsewhere in Europe it looks like a rather hopeless effort. This at least is my impression after having spent two weeks away from Geneva in France, Belgium and Holland. The explanation is that the simple fact of living and talking together in one particular place does something to every statesman, even to the rabid chauvinist. He can no longer ignore the existence of other countries and other viewpoints. He becomes aware of the relativity of his own ideas and before he knows it, reality has forced him to accept some compromise. The nations in conference look a good deal better than they are. At Geneva the statesmen wear their Sunday clothes.

* * *

National Fears Block Disarmament

A little later in Paris exactly the same story. Large posters inform the public that 800,000 Germans are ready to invade France. The nationalist papers carry daily revelations of German and Russian military organization and planning. Is it astonishing that the result is general fear and general demands for more armaments? And that the statesmen at Geneva do not dare to move for fear of public opinion at home? It would seem that the greatest villains of the disarmament drama are not to be found at Geneva. They spend their time at home. They know that effective pressure on public opinion will block the way for any action at Geneva. And so they spread their "information."

* * *

Belgian War Preparations

Elsewhere, however, things look different. While Geneva talks disarmament, large sections of Europe talk war. I had hardly left Geneva when I came to talk with an exceptionally well-informed Belgian Jesuit, half-priest, half-politician, who told me the story of present Belgian plans for defense. As the train ran through the Ardennes he pointed out where the new railway lines—purely for strategical purposes and without the slightest economic importance—would be constructed. He described how the 250 million francs which had recently been voted by parliament would be spent on fortresses all along the German frontier. He revealed that the Belgian government had very recently given warning to a num-

ber of the largest industrial plants that by the 1st of April they should be ready to produce the maximum quantity of ammunition.

"But why all this?" "Because our intelligence service knows that Germany is ready to strike. It has found out that war material for Germany lies ready in Russia, that German and Russian generals meet regularly for conferences on common strategy, that civil aviation as well as the whole force of automobiles are organized in such a way that they can be used immediately for war purposes, that the reichswehr has a marvelous system of training much larger numbers of men than even appear on their official lists, etc., etc."

* * *

Sources of Information in Interested Hands

One would like to know exactly how this "information" is obtained. How does the Belgian government know that its spies in Germany speak the truth and that they are not extracting an extra bit of salary from Creusot or Vickers or some other group? Spies have a habit of looking both ways. And the armament interests are as busy today as they were at the time of Mr. Shearer's famous exploits. Creusot and other armament firms have recently bought up a good deal of the influential press. The Temps, France's "best informed" newspaper, is in their hands. Large sections of public opinion believe naively that this sort of "information" is more trustworthy than the official figures of governments or of the League of Nations. The truth is that both are unreliable and that all of us are in the dark as to the real situation. But that very feeling of uncertainty makes for war, as it produces the demand for armed security.

* * *

Armament Trade Perils Peace

Who shall break the vicious circle? A first and most important step would be to adopt a categorical prohibition of all private fabrication of armaments as well as a system of rigorous international control. Disarmament is a beautiful dream as long as there is a sort of counter-league of nations of great armament interests, united in its interest in war and rumors of war. Mr. Litvinof let the cat out of the bag when he said: "Given this spirit it is no wonder that at a time when the council of the League of Nations is sending appeals to states making war in the far east asking them to put a stop to hostilities, when delegates at the disarmament conference are expressing their sorrow with regard to bloodshed in the east, it is I repeat no wonder that shipment after shipment of military supplies for the continuation and increase of this bloodshed are being freely and openly sent to the belligerent states from other countries with the consent of their governments. Does this not show that international differences and the vested interests behind armaments and war industry are stronger than all the desires and resolutions of pacifists?" It is as plain as day that, as long as war is a source of immense profit for some, it will remain a danger for all.

W. A. Visser 't Hooft.

England Leaves Free Trade Basis

Tories Control Tariffs—Archbishop Advised to Seek Kingdom of God—Stockholm Leader Dies

(British Table Talk)

London, March 1.—The protectionists are jubilant today. The long night of free trade is over, and imports, unless expressly made free, are to be taxed 10 per cent from this day forth. Last week there were the first evidences of the new forces which will be felt in politics. Members of parliament, vehement protectionists, were pleading that certain materials should be admitted free. And why? Because their constituents needed these things as raw material. The immediate results of the change will certainly include a larger measure of the spirit long associated with the liquor trade: "Our trade, our politics." The members of a trade will naturally want a high tariff on the goods which they make and a low one or none at all on the raw material which they must import for their trade. Lord Snowden, who is a member of the government, made an incisive and devastating attack on the measure. But the country desires it, and will learn only by experience that so far as this country is concerned protection makes, and is meant to make, the rich richer, and to keep the haves in the saddle.

* * *

A Large-Hearted Bishop Dies

Frank Theodore Woods, the 88th bishop of Winchester, died last week after a long illness, endured with great fortitude. Dr. Woods a year ago looked a man whose life of great usefulness might be expected to last many years. A tall, handsome, athletic man, he looked the picture of health. But pneumonia and pleurisy seized him and did not let him go. He was a great-grandson of Elizabeth Fry, one of the noblest women in our history; his people were evangelical, and both he and his brother, Edward, the bishop of Croydon, had all the depth of religious experience which marks the evangelical. It was my fortune to meet him during the days of preparation for the Life and Work conference at Stockholm, and during the memorable days of that "Ecumenical" conference. He preached the opening sermon and was one of the presidents. The Swedish leader, Dr. Söderblom, and the British have died within a short time of each other. Dr. Woods had a great concern for Christian reunion. He did not set out to be an intellectual leader; he sought to be a Christian man with the purpose of bringing others together in Christ.

* * *

Interdependence of Nations Affirmed

There is an admirable paper, the Morning Post, which always expresses with wit and vigor the die-hard position. When,

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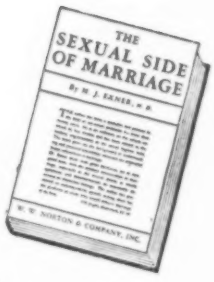

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The publishers of this book have rejected other books in this field which did not have the endorsement of social hygiene authorities. This is the one book for the popular audience which deals completely with the problems of both husbands and wives. **TABLE OF CONTENTS: 1. Sex in Life. 2. The Sex Mechanism. 3. Sex Differences. 4. Sex Factors in Maladjustments. 5. Other Factors in Maladjustments. 6. Factors in Ideal Marriage. 7. The Family.**

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last week, it exhorted the archbishop of York and his friends to seek "first the kingdom of God," I conjectured that Dr. Temple must have been advocating something rather revolutionary. As a matter of fact, he and a host of other men of distinction had been setting forth three positions which are becoming almost commonplaces among all but statesmen with face to save: "The cancellation of war indemnities and reparations; the lightening of the crushing burden of taxation due to excessive armaments; the lowering or removal of tariff barriers. Inasmuch as the wheels of industry are obviously slowing down, and a total stop of the entire machinery of commerce, with the result of incalculable material and moral disaster to millions, is something more than possible in the near future, we urge that these matters be brought immediately before an international conference."

At the foot of these recommendations are the names not only of the archbishop of York and other bishops but of all the chief leaders of the free churches; the president of the British Medical association; the chairman of the Manchester exchange; great economists such as Sir George Paish and Sir William Beveridge, the head of the London school of economics; there are scientists and bankers and indeed these men who sign the document would make a formidable team; it would be no easy task to meet them in debate. Many will think that the archbishop and his friends in such a declaration *are* seeking the kingdom of God.

* * *

And So Forth

The social survey department of Liverpool university has made an inquiry into church attendance in that city. Fifty-six churches cooperated and the work was done scientifically. The results show that 20 per cent of the population attend church; but many other interesting and challenging conclusions were reached. In the Anglican and free churches it is said, for example, the rate of attendance is highest among people in the youngest and the oldest age groups; in the Roman church there are more of the middle-aged.

Replying to the address from the convocations of Canterbury and York, the king spoke of the fortitude shown by his people, and joined in the prayer that there might be the largest measure possible of general disarmament. "I believe, as you do," he said, "that the reunion of Christian peoples and the achievement of a true community of nations derive their inspiration from a common source."

There are not so many local preachers in the present house of commons as in the previous one; there are 23 in all, of whom 20 met together last week to entertain Mr. Walter Runciman as their guest. The president of the board of trade told how his grandfather retired on a pension of 12s 6d a week in order to give his time to local preaching. Mr. Runciman had never been a local preacher, but no office which he had held in political life had given him such satisfaction as that of circuit steward in the West London mission.

March is coming in more like a polar bear than a lion. And since I am to cross the Atlantic in March I hope it will put on the lamb rather soon this year.

EDWARD SHILLITO.

Southern Women Demand Rights

Protest Against Ecclesiastical Discriminations—Mayoral Recall Vote Stirs Atlanta to Its Depths

(Correspondence from Atlanta)

ATLANTA, March 12.—Equal rights with men in serving the church and strong protest against ecclesiastical bars "which prevent a woman from attaining her highest usefulness in the kingdom" while she is unrestricted in business and professional life, caused a stir in the ranks of Methodists here this week. Mrs. W. B. Landrum, corresponding secretary of the Texas conference, made the charges before the Woman's missionary council of the Methodist Episcopal church, south, in session at the St. Mark's Methodist church of this city. About 600 delegates from all the southern states are participating and the session will run through March 18.

In the face of depression and financial failure the women point with pride to $1,118,437.34 raised during the past year for missionary purposes.

Among the speakers on the conference program who have already appeared are Dr. Paul U. Kellogg, editor of the Survey, who discussed the economics of the nation. He cited the phenomenon of our vast national wealth and resources on one hand and poverty and bankruptcy on the other. He pointed out that while we are the greatest creditor nation in the world with loans amounting to 25 billions in five continents, with the greatest national gold reserve, the tallest buildings, the biggest factories and the finest machines, we have also the longest breadlines. He declared the roots of the problem to lie in the realm of the spirit.

Dr. Mercer G. Evans, professor of economics at Emory university, aroused the meeting with the statement that we are living in a modernized feudalistic system that is destroying social justice. He said the churchmen were afraid to think through the economic issues because such a course would lead them to radical breaks with the capitalistic system and thus antagonize the strongest and most influential elements of the church. Shades of old Russia and a bit of prophecy in this man's address, so it seemed to us. Both of these addresses set themselves squarely against much of the complacent attitude of the church of the past and both brought forth much comment in the press.

* * *

Citizens Vote on Mayor's Recall

The prohibitionists together with the labor groups have succeeded in obtaining the recall election to test the fitness of Mayor James L. Key and the contest is set for next Tuesday. Both sides are confident of victory and the election is viewed as having far more than local significance. Because of the prohibition, Sunday amusements, public school and public works issues involved, the voting is going to be fast and furious.

The evangelical ministers are practically unanimous in their opposition to the mayor's public acts and utterances and many of them are leading the recall fight in radio addresses and stump speeches. A meeting of the ministers in a downtown church Friday, March 11, scored the mayor for moral laxness and flagrant disregard of the obligations of law enforcement. The anti-prohibition utterances of his honor, and his nullification attitude, together with his attack on the public school system are the primary factors in the opposition of the churchmen.

The vote is expected to be the heaviest in the history of the city. All local daily newspapers are supporting the mayor and three radio stations are giving time at so much per minute for both sides.

* * *

Episcopal Leaders Study Budget

Leaders of the Protestant Episcopal church gathered here this week to discuss the annual missionary budget of the church and try to devise methods of meeting a $400,000 deficit in the 1932 budget for missions. If the money cannot be raised drastic cuts in the appropriations must be made, it was stated. Bishop H. J. Mikell of Georgia diocese is presiding over the sessions.

* * *

Pre-Easter Evangelistic Meetings In 200 Churches

Pre-Easter evangelistic meetings are either in progress or about to begin in nearly 200 Atlanta evangelical churches. By common agreement the meetings in all churches have been timed to run nearly simultaneously. The Evangelical ministers' association through the committee on evangelism headed by Dr. C. R. Stauffer, pastor of the First Christian church, is projecting the unified campaign. In answer to some criticism of the churches from the camp of open Sunday advocates here, Dr. Richard L. Russell, president of the minister's association, will make public the records of conversions in the churches since Jan. 1. The Methodists have already reported over 1,000.

ADIEL JARRETT MONCRIEF, JR.

Mr. Villard Would Close All But Peace-at-Any-Price Churches

Writing in the Nation, Oswald Garrison Villard tells what he would do if he were dictator, and in the course of his article indicates what he thinks of the churches of America. "I should close two-thirds of the churches," he writes, "allowing only those to keep open that were absolutely dedicated to peace at any price, whose ministers agreed that they would go to prison for life before one word of approval of mass killing should cross their lips. They would have to promise, moreover, to preach but one sermon a year dedicated to abstract theological doctrine. The rest of their time they would have to give over to social endeavor, to true spiritual leadership, according to the teachings of Jesus of Nazareth, preaching sermons directly connected with the problems of society and the practical welfare of those about them."

Scots Do Honor to Sir Walter

Sobriety Is Promoted by High Tax—Report Decrease in Profits from Model Saloons

(Correspondence from Scotland)

GLASGOW, Feb. 29.—Scotland is to celebrate this year the centenary of one of her most famous sons, Sir Walter Scott. The Glasgow plans commence with a chronicle play written round the life and works of Scott, to be produced by the Scottish National Players from April 13 to 23. During the second week of June there will be an exhibit in the McLellan galleries of Scott relics and manuscripts, including some treasures kindly loaned from the Pierpont Morgan collection in New York. Two pilgrimages to places made famous by Scott in his writings will also take place in June, the first to Loch Katrine and the Trossachs, the other to Douglas castle and Tillietudlem. On the anniversary of his death (Sept. 21) an oration will be delivered by Dr. George S. Gordon, president of Magdalen college, Oxford. The committee is trying to arrange on that day in all schools that an address will be given on Sir Walter Scott, and that there be a half-holiday in the afternoon. There will be a service in the cathedral on Sept. 25, and the commemoration proceedings will close on the 28th and 29th with two concerts.

* * *

Former Moderator Dies Soon After Retirement

We have just lost one of the most genial of our ex-moderators, Dr. A. S. Inch of Dumbarton, who presided over the U. F. Embassy in 1925. After nine years in Dundee, he labored for 34 years in Dumbarton (down the Clyde from Glasgow), where 2,000 young people in that period joined his church as communicants and another 1,000 people joined by certificate. He applied for a colleague and successor last year, permission was granted, and he preached his farewell service a few weeks ago. He was one of the leaders who by their instinct for friendliness have been welding our reunited church into a single body.

* * *

Death of Presbyterian Leader

A less famous minister in Scotland, but one well known in Canada and the United States, because of his frequent visits there, has also died this month—Rev. George Henderson, for over 50 years minister of the same little church at Monzie in Perthshire. He attended no less than six of the quadrennial councils of the Presbyterian World alliance, and was lecturing in divinity halls across the water only last year.

* * *

Taxes Driving Scotland To Sobriety

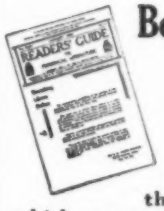
The managing committee of the Scottish Pot Still Malt Distillers' association have offered the government to use only home-grown barley in their distilleries for the next three years (they at present use considerable foreign barley), provided that the duty on whisky is reduced by half in the next budget. Patriotism for a price! The truth is that the distillers are worried. Whisky in bond has risen from 18,000,000 proof gallons in 1913, to 154,664,757 gallons in 1930, at a time when the annual consumption has been gradually falling from 17,000,000 gallons to 10,000,000. A well-known distiller has stated that it will take 15 years to get the present supply consumed, and that unless the heavy duty is reduced, the distilleries will just have to close. A glass of whisky before the war could be bought for less than 4d, the duty being about 2d; it now costs 1s 4d, the tax being nearly 10d. This is undoubtedly a strong factor in making for sobriety in Scotland.

* * *

Model Saloons Show Lessened Profit

The Public House trust (Glasgow) Ltd., for the second time in its history of thirty years, was unable to pay its usual 5 per cent dividend, since its business showed a loss of £1221 for 1931. Sir John Stirling Maxwell, its chairman, mentioned the development of cinemas and tea and coffee rooms as the counter attractions which are weaning the new generation from the saloon. The fall in the sale of alcoholic liquors in the public-houses of the trust has been constant for some years, but last year it slumped 23 per cent over the preceding year. This organization is not a commercial venture in the ordinary sense; it was formed by people who believe in moderate drinking, and who think the remedy for drunkenness will be found in disinterested management of saloons. The trust has, accordingly, purchased little roadside inns, and changed them from drinking places to hostelries "for the reception and comfort of roadside traffic." The trust tried to purchase city "pubs" as well, but city and burgh licensing courts have not seen the value of eliminating private profit from the trade, so the trust has been forced to specialize on rural districts. The profit above 5 per cent in the past has always been handed over to independent trustees, to administer in providing counter-attractions to the public-house, and in this way £6,000 has been expended in the thirty years. It has been an interesting experiment in social science, but the Royal Licensing commission in Scotland rather gave it the cold shoulder, and it has not many ardent supporters.

MARCUS A. SPENCER.



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Christians and Mission Property Suffer in Attack on Shanghai

Chinese Pastor and Family Seized and Disappear—Mission Schools and Hospitals Destroyed—Bible Societies Incur Heavy Loss—Missionaries Protest

(Correspondence from China)

SHANGHAI, Feb. 16.—For over two weeks now we have been in the throes of an undeclared war. We did not realize heretofore that, of two peoples still maintaining diplomatic relationships and both members of the League of Nations, one of them could send its troops here, destroy by bombardment a popular section of the city, burn up a tremendous amount of property and render homeless something like 800,000 innocent civilians, of whom many were caught and killed, without a declaration of war or any warning of the proposed bombardment. But so it is! If all this intentional destruction of goods and life is not war, then what is it? We had thought that our Shanghai mind was hardened to the unusual. We were mistaken. If war has to stay with us and this is the modern brand we should like to go back one or two thousand years and pick up a less deadly one.

* * *

The Problem of Refugees

Refugees have poured into those parts of Shanghai not yet affected—that is, aside from more than fifty shells and bombs. Many of these refugees fled with nowhere to go. It is reported that there are 33 refugee camps with anywhere from four to six thousand inmates in each. They are also packed in warehouses or other available space. A four hours' truce a few days since permitted a crowd of others caught in the zone of fire to be rescued. Soon after this refugee flight started, Christians in Shanghai organized a large relief committee. In its work at least 100 Christian students participated. Over a hundred refugees are in the Missions building and a thousand in Moore Memorial church (Methodist), to give two instances.

* * *

Chinese Christians

Chinese Christians in the danger zone have suffered with others. One instance will indicate something of the war methods followed by the Japanese forces. In the Fitch Memorial church, one of the largest churches in Shanghai, about 30 Chinese, mostly women and children, had on Jan. 29 gathered for safety. Firing was going on in front of the church. Finally in the afternoon a Japanese marine patrol of about 50 entered the church, naturally causing great fear. The young lad who opened the door was at once seized and carried away. A search revealed no bombs or anything else. Nevertheless the pastor, his wife, his son, his nephew, secretary and two servants were separated from the rest of the group and seized. Both the pastor and his wife were beaten repeatedly. They were finally bound and marched off. That occurred on Jan. 29. Nothing has been heard of them since. The worst is feared. Such incidents could be multiplied.

* * *

Christian Property

The New Mission press (the successor of the long-established Presbyterian mission press) is in the danger zone. Naturally it is idle. It has escaped bombing, probably because it is right next to a large Japanese school. The American consul posted proclamations on it stating that it is American property; nevertheless Japanese marines burst in the doors and went through the place. The law school (Methodist) in the center of Hongkew, the northern part of the international settlement, was suspected by the Japanese of being a communist center. They apparently tried to bomb it; the bomb aimed at it fell into the Methodist apartment compound across the street. They finally raided the law school, however, fairly well destroying it. The hospital of the Seventh Day Adventists, located in the same part of the international settlement, was likewise raided by the Japanese.

* * *

Bible Societies

Among other fruits of the Shanghai horror are certain losses to the Bible societies by reason of work under way in the Commercial and other presses, all located in the danger zone. The Commercial press, the largest printing establishment in China, was actually bombarded on the 29th, the day after the Japanese forces landed. The American Bible society has lost through destroyed plates and matrices, books in bindery, etc., $7,233.90 Mex. In addition, books in the Commercial and other presses were destroyed to the amount of $15,236.00 Mex. This latter figure, however, is not a financial loss to the American Bible society. The British and Foreign Bible society suffered still greater losses. These have not yet been summarized. For about three years Dr. Barclay, of the English Presbyterian mission in Formosa, has been putting a Romanized edition of the Bible in Formosan through the press. About 90 per cent of the work was completed. The original manuscript and that portion of the work finished went up with the bombing of the Commercial press. Fortunately a second proof of the entire work is in hand. Hence in time the whole job may be done all over again.

* * *

Flood Relief

The work of the International Flood Relief commission is likely to be adversely affected also. One result of this war is a great decrease in the amount of shipping coming into the harbor. That causes a decrease in the amount of customs revenue. Since the work of the National Flood Relief commission is largely dependent upon a 10 per cent customs surtax it may be that in March they will have very little money to go on. Twice at least Japanese planes bombed a large flood victim refugee camp. Against this the director of the National Flood Relief commission, Sir John Hope Simpson, has protested vigorously.

* * *

Missionaries Evacuated

Most of the foreign women and children in Nanking have evacuated, but only a few of the men. I understand that the missionaries in the cities along the Shanghai-Nanking railway have also been ordered to evacuate.

* * *

Christian Institutions

Shanghai university is perforce closed, as are all Christian schools in the northern part of the city. There is some doubt as to whether St. John's will open in the immediate future. It appears that their plans for registration have all failed. They are quite prepared to close if they cannot carry on unregistered.

* * *

Japanese Refugees

While Chinese refugees have been pouring into parts of Shanghai many of the Japanese have had to go back to Japan. Probably 8,000, mainly women and children, have thus fled from Shanghai. The boycott hurt Japanese trade tremendously; their war to stop it has actually stopped their trade and driven many of them away.

* * *

Missionary Appeals

The missionaries got together last week in order to express their feelings anent direct military action as carried on by the Japanese. This was due largely to a suggestion by Sir John Hope Simpson, general director of the National Flood Relief commission, that missionaries might well express themselves in some way. He himself prepared a draft protest. The result was the issuance of four statements. One to the emperor and people of Japan; the second to China's minister of foreign affairs; the third to the League of Nations and the British and American governments, and the fourth, a fairly lengthy open letter, was sent to the British and American consulates and copies given to Reuters and the Associated press. The two latter were signed by as many missionaries as time permitted reaching. Needless to say the general tenor of these statements is against the action of Japan in invading the territory of Shanghai and ruthlessly destroying the property and lives of so many innocent civilians. Of course, these statements were not issued by any Christian organization as such but were signed by individual missionaries.

* * *

Sherwood Eddy's Campaign

It is a relief to turn from these brief notes on the terrible situation of Shanghai to Sherwood Eddy's recent campaign. In four and a half months he held campaigns in 21 cities in China. The meetings were

attended by a total of 193,905, there were 8,313 decisions of whom 64½ per cent elected to study Christianity and 35½ per cent decided to be Christians. With the exception of 10,000 women attendants on special meetings, the major appeal of these campaigns was to men. The response thereto was encouraging. In Peiping it is true the communists made an uproar in one meeting. In no other place, however, did Dr. Eddy, though he always dealt frankly with communism and conditions in China, meet with open opposition; and even in Peiping, as elsewhere, students gathered eagerly to hear him. In that city for instance, 2,000 students attended each of six meetings held for them. His books also sold tremendously well. A total of 20,000 sets or 120,000 individual books were sold. Thus slightly over ten per cent of those attending the meetings bought the books.

Most of the Christian bodies in the campaign cities fell into line. There was some feeling that the churches were not prepared to assimilate those won in these campaigns. There was also difficulty in getting leaders for the follow-up work. Naturally since these campaigns were held in a time of crisis and many of the messages bore directly thereon the interest of those attending the meetings had two sides. Most were interested in finding out how Dr. Eddy's message could help China though her political crisis. There was, however, a real religious response on the part of many attending the meetings. There is some talk of repeating such a campaign each year for five years. For the next year's campaign plans are on foot to secure Dr. Stanley Jones as leader.

FRANK RAWLINSON.

Dr. F. J. Hall, Episcopal Theologian, Dies in New York

Dr. Francis J. Hall, from 1886 to 1913 instructor in dogmatic theology at Western seminary, Episcopal institution in Chicago, and later, for 13 years, occupying a theology chair at General seminary in New York, died at his home in Baldwinsville, N. Y., March 12, of pneumonia. Dr. Hall retired from teaching in 1926 and went to live in Baldwinsville. He was the author of a number of theological works.

Dr. Moton Gets Medal for Service to Negro

The National association for the advancement of colored people has announced the award of the Spingarn medal of 1932 to Dr. Robert R. Moton, principal of Tuskegee institute. The award was made "for his thoughtful leadership of conservative opinion and action on the Negro in the United States, as shown in the U. S. veterans' hospital controversy at Tuskegee; by his stand on education in Haiti; by his support of equal opportunity for the Negro in the American public school system, and by his expression of the best ideals of the Negro in his book, 'What the Negro Thinks.'" The controversy at Tuskegee referred to in the announcement of the award was over the administration of a veterans' hospital at Tuskegee by Negro doctors, which was threatened by the ku klux klan and others. As a member of the President's commission studying an educational system for Haiti, Dr. Moton recommended a complete educational system instead of merely an agricultural one, which was proposed by some federal authorities.

Dr. Truett in Evangelistic Campaign At Chattanooga Next Month

Dr. George W. Truett, of Dallas, will hold evangelistic services at First Baptist church, Chattanooga, April 18-28. Meetings will be held in the city auditorium, which seats 6,000 people.

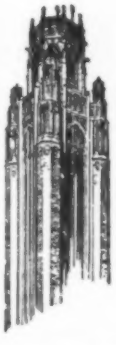
E. Stanley Jones Makes Gift to Meet India Mission Deficit

North India Methodist conference appropriation from foreign mission funds has been cut 9,000 rupees (about $3,000) this year. The Christian Advocate reports that Dr. E. Stanley Jones has offered to make up one-third of this amount out of his own purse. Each missionary family of North India agrees to contribute 45 rupees a month for one year.

Bishop Bast Enters Evangelical Lutheran Church

Copenhagen newspapers recently carried an item to the effect that Rev. Anton Bast of that city had become a member of the Evangelical Lutheran church. Behind this announcement lies a dramatic story of fierce conflict. In 1924 Bishop Bast, of the Methodist church mission, was arrested after his return from a visit to America and charged with misappropriation of funds collected for welfare work. For two years the case hung fire in the courts. The jury finally convicted him of "imprudent conduct" in that he could not show receipts for all expenditures for the poor. The Methodist church conducted its own investigation, and in 1928 at the general conference declared him "innocent as a minister in the church, but

Should the Minister Know Life?



He can hardly help it, if he studies at The Chicago Theological Seminary. The Department of Social Ethics will see to that. He will be sent on field trips, and set to making surveys, until he will know not only the literature and the theories of social welfare, but the living facts of urban and rural life as well. Industrial relations, race problems, what the farmer faces, how the down-and-outer feels, and what the church can do about it, will be brought home to the future minister by this department. Meanwhile, other departments will open to him, theology, history, the Bible, religious education and the art of preaching. For further information address:

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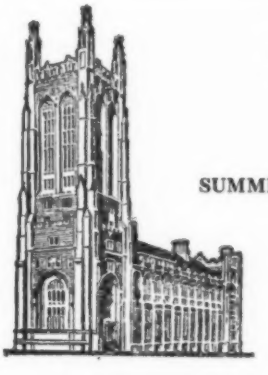

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guilty as a bishop." A number of American ministers and laymen instituted the "Bishop Bast vindication committee" and appealed to the general conference of 1932 to annul the procedure of the 1928 meeting and restore the name of the former bishop. With this report of his transfer to the Lutheran church of Denmark, it is believed that the vindication movement in the American Methodist church will be dropped.

The Presbyterian Banner, Pittsburgh, Modernizes

Announcement is made that "after 118 years of service to the Presbyterian church along traditional lines," the Presbyterian Banner, published in Pittsburgh, is now to be modern in appearance, and will feature news of the Christian world. The new managing editor is Paul Patton Faris, and there are also six new contributing editors: William H. Boddy, William E. Brooks, Ralph C. Hutchison, John A. Mackay, Donald Mackenzie and Joseph R. Sizoo. James H. Snowden, long time editor of the Banner, continues in an editorial capacity. Dr. Faris was for 12 years on the editorial staff of the Continent, Presbyterian weekly which discontinued publication about five years ago, and was later editor in chief for Fleming H. Revell, book publishers.

Magnificent Obsession

was published, November, 1929. The first printing was 3,000 copies. A history of subsequent printings is given below:

Second printing, November, 1929,
Third printing, August, 1930,
Fourth printing, October, 1930,
Fifth printing, January, 1931,
Sixth printing, March, 1931,
Seventh printing, May, 1931,
Eighth printing, July, 1931,
Ninth printing, September, 1931,
Tenth printing, October, 1931,
Eleventh printing, November, 1931,
Twelfth printing, December, 1931.
Thirteenth printing, February, 1932
Fourteenth printing, March, 1932
Fifteenth printing, April, 1932

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Japanese Christians Critical of Government Policy in China

May Lead Protests Against Militarism—Elections Uphold "Strong Arm" Faction—Kingdom of God Movement Spreads to Peasants and City Manual Workers

(Correspondence from Japan)

TOKYO, Feb. 22.—Your correspondent in Japan labors under extreme difficulties in reporting monthly developments in Manchuria and China. In the first place, the scenes shift so rapidly that when my observations reach readers several weeks after being written they may have little news value; second, it is difficult from the "inspired" news which appears in the press of a belligerent nation to sift out truth from propaganda; and third, there is the already evident probability that in trying to be unprejudiced I shall be considered unjust to Japan by my Japanese colleagues, and at the same time pro-Japanese by my friends in China. Such is the lot of a correspondent.

Since last reporting, however, certain most ominous events have occurred. As further evidence of the supremacy of the military interests in the present government another member of the imperial family, Prince Fushimi, has been inducted into public office, this time as chief of the naval staff. Again, the assassination of the finance minister under the previous government, Mr. Inouye, and the ugly rumors that are going around concerning the possible fate of other participants in the now repudiated "Shidehara diplomacy," are most disturbing and disillusioning to the true friends of Japan.

The Shanghai hostilities and their aftermath now appear to have been part and parcel of a well-constructed plan to which even the disturbances of last summer between Chinese and Koreans in Korea and Manchuria may have been a premeditated introduction. To continue with rumors, one even hears it "on good authority" that were it not for a previous agreement between the governments of Japan and the other powers, including America, to allow Japan a more or less free hand in bringing order out of chaos in China, the Japanese army and navy would not have dared to act her recent increasingly aggressive role both without and within China's great wall. This is only mentioned here to show what some Americans and Japanese are saying, and what even the Chinese are beginning to wonder about since so little has been done at Geneva, London and Washington in response to China's pleas for help. Let those who are interested investigate.

* * *

Japan Supports Militarists

The most recent event of political significance in Japan was the election held throughout the empire Saturday, Feb. 20. Returns are not yet all in from the outlying districts, but enough are reported to

assure the public that the conservative Seiyukai government now in power and its policies have been overwhelmingly supported at the polls by the electorate of the nation. Thus all criticism that the recent military "coup" does not represent the true sentiments of the Japanese people has been silenced, and the world is notified that it is not merely the specter of militant autocracy that must be dealt with in modern Japan but a much more democratic phenomenon. Another blow at some of our pet theories of recent years.

* * *

Christian Unrest Increasing

Meanwhile the Christians and many other lovers of peace and freedom are becoming genuinely alarmed. Many Japanese feel that, while the reduction of Manchuria to peace by force was inevitable and probably justifiable, the more recent developments in the vicinities of Shanghai and Nanking are of a different character. The National Christian council has again petitioned the Japanese and other governments involved in the interests of peace, and it seems likely that more bold demonstrations against the government's present policies will soon be made in both Christian and proletarian circles. It is reported that certain well-known Christians are prepared for whatever sacrifices and punishments may be required, while on the government's side it must be observed that they are in no mood for toleration of criticism.

* * *

Kingdom of God Movement Works with the Needy

Some time last spring I reported comments heard here and there to the effect that the churches and Christian workers were participating more energetically in the evangelistic activities of the Kingdom of God movement than in the gospel schools and cooperative features of Mr. Kagawa's plan. I now wish to revise that judgment and to call attention to the more than 50 peasant gospel schools which have been successfully conducted during the past year and a half throughout Japan. A fine balance of agricultural, social and religious instruction is imparted in these rural schools, and officials from the provincial governments have cooperated largely with religious teachers in making the curricula of most value to the communities served.

Still another feature of the Kingdom of God program is the establishment of gospel night schools in Tokyo and other cities. The one visited recently by the writer had enrolled 168 men and women of twenty different professions for attendance three nights a week for three months on a course of study including the following subjects: The life of Christ, Old and New Testament studies, theology, the relation of natural science and religion, sociology and social service, mutual aid and cooperation, comparative religions, church polity, Sunday school methods, methods of evangelism, music and the fine arts of religion, etc. We believe this degree of interdenominational cooperation in the training of church leadership almost unprecedented even in "Christian" America.

And So Forth

Ever and anon we are getting surprises in Japan. There is so much that is non-Christian that we sometimes fail to appreciate just how far our gospel has permeated the life of this land. The other day there came to my attention the case of a young man who had been injured in a factory, and whose entire hospital and medicinal expenses were being paid by his employer. Asking further about this, it was found that although that employer was not a Christian churchman, yet sometime ago he introduced a brief period of hymn singing and prayer in his factories at the beginning of each day's work. It seems that there are far more of such industries in Japan—usually of the smaller, "family" type—than most people realize.

Another evidence of such Christian infiltration was brought to attention recently at the death of Miss H. Riddell, famous worker for lepers in Kumamoto. Hers was one of the first hospitals for lepers in Japan, but now hospitalization and treatment of lepers is a well-recognized type of public service throughout the land. Scarcely a newspaper but commented appreciatively and tenderly at the time of Miss Riddell's passing.

And apropos of the subject of social service, there is some significance in the fact that, at a banquet given some time ago by the social bureau of Tokyo to all Christian social workers in the city, a government official remarked publicly that funds entrusted to Christian social workers were in good hands, not only because of their efficiency and the excellent results obtained, but because of the absence of dishonesty and corruption with which the government has to contend in all its public works. It would seem there is an argument for Christian missions somewhere in that incident.

T. T. Brumbaugh.

Death of Bishop Shahan, Catholic Educator

Bishop Thomas J. Shahan, connected with the Catholic university of America, at Washington, D. C., for more than 40 years—during the past 22 years as rector and rector emeritus—died in Washington March 9, at 75 years of age. Bishop Shahan was a founder and editor of the Catholic Encyclopedia, also a founder of the National Conference of Catholic Charities, of which he had been president. For 18 years he was president of the Catholic Education association.

Decatur, Ill., Minister Comes to Chicago Church

Rev. Gustav A. Papperman, of Westminster Presbyterian church, Decatur, Ill., has already begun work as successor to Rev. Roy H. Brown at the Irving Park church, Chicago. Dr. Brown has recently accepted the presidency of Silliman institute in the Philippine Islands.

Bishop McConnell to Witness Methodist Union in Great Britain

Bishop F. J. McConnell has recently been appointed to represent the Federal council on the occasion of the consummation of the union of the three branches of Methodism in Great Britain, in September.

Explains Lenten Prayer Guide

Dr. Bradley Found Inspiration in Jacks and Sweitzer—Union Church Expands Program

(Correspondence from New England)

Boston, March 8.—Concert in prayer has perhaps never been exemplified upon a larger scale than in the "Fellowship of Prayer," annually issued by the Federal council of churches. Few booklets in the series have been so deeply spiritual and devotional as that arranged for the present lenten season by Rev. Dwight Bradley of the First Congregational church, Newton, Mass. Dr. Bradley is well known to readers of The Christian Century as the winner of its first prize in 1926 for his poem, "The Disciple," and for his thoughtful and constructive article on "What's Coming in Protestantism?" in its issue of Jan. 6 of this year. Many readers throughout the seven weeks are being led from "The Sense of Need" to "The Light of the World," with "Receptive Heart" for "Quickened Faith," "Renewed Hope," "Deepened Love" and "Everlasting Life."

Dr. Bradley says that his line of thought was suggested by Dr. L. P. Jacks' "Lost Radiance of the Christian Religion." He has also been influenced by Sweitzer's "Mysticism of St. Paul," especially by the phrase, "Christ Mysticism." But with a

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practical application of great thoughts, characteristically American, he illustrates the principles laid down in his own book, "Creative Worship," published a short time ago.

* * *

Miss Johnson Retires

On Feb. 15 a dinner was given in honor of Miss Ethel M. Johnson, who for the last 12 years has efficiently served in the department of labor and industries. Despite the political overturn last fall, every effort was made by her friends to retain her services for the commonwealth. Hon. Herbert Parsons presided and introduced ten others who paid tribute to her courtesy, fairness, and boldness, her thorough preparation in two colleges, her amazing knowledge not only of the law but also of its social implications, her sympathetic understanding of both employers and employes, and her successful efforts to prevent, during this industrial depression, attempts to take advantage of working men and women. In reply, Miss Johnson stressed the great need that the public should realize the true meaning of politics as service to the state, and warned against discouragement at the temporary success of false propaganda.

* * *

Union Church Under Dr. Jump

The friends of Rev. Herbert A. Jump, in the west as well as the east, will rejoice in his convalescence from a recent breakdown. Four years ago he came from Ann Arbor, Mich., to the pastorate of Union Congregational church, Boston. It now has one of the most modern social service programs in the city, a dozen clubs, a five-department church school, a Chinese language school, and a weekly attendance of over 600 youth below the age of 25. Its student club last year had a registration of 2,000 from 50 colleges and technical schools. A new stage has just been completed in the social hall, and a new chancel will be dedicated on Easter. It displays the only "religious cartoon bulletin" in Boston. A staff of seven carry on its many departments. Among Dr. Jump's outside activities, he is chairman of the Friendship tours, which during the past three years have taken an aggregate of 4,000 on Saturday trips to study races, civic reforms, and new intellectual movements.

* * *

Prohibition Has Transformed "Construction" Trades

At the annual meeting of the Hartford, Conn., "Builders' Exchange" last week, its president, Mr. Bernard Lyon, said: "We hear much about the plentiful supply of liquor; but in the last five years 30,000 men have applied at our bureau, yet none could be classed other than sober. Here are great numbers of unemployed, fighting the hardest kind of battle, but always courteous, understanding and sober! Once intoxication constituted the greatest evil in our trade. When weather stopped construction, men would flock to the saloons; and a superintendent, when the weather cleared, would have to send messengers to the bars to round up the gang. Now mothers dress up the children and dads take them to the 'movies' and there we page them."

* * *

And So Forth

The churches and the farmers of the bay state spurn the bill before the general court to legalize "parimutuel" race-track gambling and give 10 per cent of the profits to the department of agriculture and old age pensions. Their indignant protests, through the state federation of churches, the Grange and federation of farm bureaus, have won at least a temporary victory in the adverse report of the legislative committee.

Clergymen show their willingness to bear their share of the burdens of hard times. Dr. A. Z. Conrad of Park street church, Boston, has relinquished $1,000 of his salary. In order to meet a national missionary deficit of $400,000, the clergy of the diocese of Massachusetts have agreed to accept a cut already totaling some $30,000. Bishop Henry K. Sherrill is a leader in the movement, saying: "We also are missionaries and desire to share their sacrifices that the work of the church may go on."

E. Tallmadge Root.

Dr. Beaven Says Liberal Theology Needs "Live Coal from God's Altar"

A recent statement of President Albert W. Beaven, of Colgate-Rochester seminary, quoted by the Watchman-Examiner, declares that "the whole liberal theology of today needs to be touched with a live coal from God's altar." Youth will not be captured without conviction, Dr. Beaven asserted: "Until we catch the enthusiasm of a great cause and lift men out of speculation, out of the glorification of the cult of the questioner, we are not going to capture the youth of tomorrow. Youth now wants conviction. Can we impart to them that flaming touch? As theological schools we must develop not only accurate thinking but passionate enthusiasm and a crusading spirit. To escape moral anemia we need a new inoculation of the great, broad principles of Jesus Christ."

Death of Dr. W. W. Fenn, Harvard Divinity Educator

Dr. William Wallace Fenn, dean of Harvard divinity school from 1906 to 1922, and Bussey professor of systematic theology since 1901, died at his home in Cambridge March 6, at the age of 69.

Needham, Mass., Baptists Do Honor to Author of "America"

The 100th anniversary of the writing of the national hymn, "America," was celebrated Feb. 28 by First Baptist church, Needham, Mass. Rev. Samuel F. Smith, the author of the hymn, served as pastor of the Needham church from 1866 to 1873, and for a brief period at a later date. His famous hymn was written while he was a student at Andover seminary, in 1832.

Dr. F. W. Norwood Will Visit Canada

Announcement is made of the proposed visit of Dr. Frederick W. Norwood, of City Temple, London, to Emmanuel church (United), Montreal, during July and August. Dr. Norwood will act as guest

ALBERT BUCKNER COE

Successor to WILLIAM E. BARTON and ALBERT W. PALMER at First Congregational Church, Oak Park, Ill., is now a contributing editor of

The 20TH CENTURY QUARTERLY

Dr. Coe conducts the department, "At Grips With the Lesson." His work begins with the Spring issue.

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preacher on Sundays during the summer, at this former mother-church of Canadian Congregationalism, of which Rev. David A. MacLennan is pastor.

Dr. Schweitzer Returns to Europe for Goethe Centenary

Dr. Albert Schweitzer, of the forest hospital of Lambarene, in tropical Africa, returned to Europe this month to give an address at Frankfort, Germany, in honor of the centenary of the death of Goethe. Dr. Schweitzer won the Goethe prize in 1928.

Former Head of Louisville Seminary Dies

Dr. Charles R. Hemphill, one of the founders of Louisville Presbyterian seminary, and its president and dean from 1910 to 1930, died in Louisville March 9, aged 80. During his early years with the institution, as professor of New Testament interpretation, Dr. Hemphill was also pastor of Second Presbyterian church, Louisville. For 12 years he was a member of the International Sunday school lesson committee, and was moderator of the general assembly of his church for a year.

Liberia to Have School Similar to Tuskegee

A "Tuskegee in Africa" is being planned in the republic of Liberia to be called the Booker T. Washington agricultural and industrial institute. The Liberian government has deeded 1,000 acres of land and voted $5,000 annually to 10 years toward the erection of buildings.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Cossacks of the Don

(Russian Production) (Amkino) Grim, strong, realistic picture of primitive passions and crude village life in southern Russia before and during the great war. Some rather original camera work, but direction is frequently clumsy, the acting heavy and ludicrously overdone, earnest but naive. Hectic entertainment.

A: Different. Y: Unsuitable. C: No.

Dancers in the Dark

(Miriam Hopkins, Jack Oakie) (Paramount) Sophisticated stuff about wise-cracking cabaret heroine of checkered past, who finds real love in a young sax player, defeats the evil intentions of various rivals, and finally "true love" wins. Sex-appeal is the chief idea of the whole concoction.

A: Hardly. Y: Unwholesome. C: By no means.

Final Edition

(Pat O'Brien, Mae Clarke) (Columbia) Above average newspaper-murder-mystery yarn, with usual "movie" newspaper atmosphere. Good plot, action and suspense. Heroine cleverly gets evidence on the crook, wins back her reporter job, and also the job of wife to the city-editor.

A: Good of kind. Y: Amusing. C: Probably good.

Prestige

(Ann Harding, Adolphe Menjou) (RKO-Pathe) The lovely actress and fine cast wasted on hectic and depressing picture of horror and suffering in jungle prison camp in tropic India. Degenerate humanity, torrid heat, hard liquor, sex, etc. Aims merely at morbid thrill, and succeeds.

A: Hardly. Y: By no means. C: No.

Expert, The

(Chic Sale, Dickie Moore) (Warner) Well done sentimental story of lively, officious old country grandad who tries living with his city children-in-law, but retreats to a home for the aged. Fine role played by small boy. Well acted, human, convincing, laughable.

A: Amusing. Y: Amusing. C: Amusing.

Freighters of Destiny

(Barbara Kent, Tom Keene) (RKO-Pathe) A western of unusual interest showing business of wagon-freighting to remote and isolated settlements in the west, with good admixture of danger and romance. Notable for beautiful scenery and interesting sound effects.

A: Good of kind. Y: Very good. C: Good.

Best Recent Films for Family Audience:

Business and Pleasure
Dance Team
Emma
Local Boy Makes Good
Man Who Played God, The
This Reckless Age

Films of Special Interest for Adults:

After Tomorrow
Arrowsmith
Broken Lullaby
Hell Divers
Silent Witness, The
Strangers in Love

BOOKS RECEIVED

A History of Christian Thought, Vol. I, Early and Eastern, by Arthur Cushman McGiffert. Scribners, $3.00.

Primitive Secret Societies, a Study in Early Politics and Religion, by Hutton Webster. Second edition, revised. Macmillan, $3.00.

Thomas Wakefield Goodspeed, by C. T. B. Goodspeed. University of Chicago Press, $1.75.

Seeing London, by E. M. Newman. Funk & Wagnalls, $5.00.

Presbyterian Parochial Schools, 1846-1870, by John Joseph Sherrill. Yale University Press, $3.00.

Words Confused and Misused, by Maurice H. Weseen. Crowell, $2.00.

A Summer's Sermons, by Gilbert E. Pember. Stratford, 50 cents.

Men, Money and Mergers, by George L. Hoxie. Macmillan, $2.00.

Seth Parker and his Jonesport Folks, by Seth Parker. Winston, $1.00.

The Devil's Highway, by Harold Bell Wright and John Lebar. Appleton, $2.00.

The Tragedy of X, a Drury Lane Mystery, by Barnaby Ross. Viking.

Harlan Miners Speak, Report on Terrorism in the Kentucky Coal Fields, by Theodore Dreiser and others. Harcourt, $2.00.

The Horror of It, Camera Records of War's Gruesome Glories, arranged by Frederick A. Barber. Brewer, Warren & Putnam, $1.50.

A History of the Councils of Baltimore, by Peter Guilday. Macmillan, $3.00.

Social Perplexities, by Allan A. Hunter. Ray Long & Richard R. Smith, $1.50.

Windows in Matthew, by James Austin Richards. Ray Long & Richard R. Smith, $1.50.

The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Revelation. Translated from the Original Persian and edited by Shoghi Effendi. Baha'i Publishing Committee, $7.50.

What Price Economic Adjustment? by James Davidson Dingwell. Christopher, $1.25.

The Prayer Life and Teachings of Jesus, by Albert C. Wieland. Revell, $1.75.

The Administrative Control of Aliens, by William C. Van Vleck. The Commonwealth Fund, New York, $3.00.

The Young Revolutionists, by Pearl S. Buck. Friendship Press, $1.50.

The Church and English Life, by Bertram Pollock. Longmans, 4/6.

The Devil in the Belfry, by Russell Thorndike. Dial Press, $2.00.

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